

THE CLASSICAL JOURNAL

PUBLISHED BY THE CLASSICAL ASSOCIATION OF THE
MIDDLE WEST AND SOUTH WITH THE CO-OPERATION
OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND AND
THE CLASSICAL ASSOCIATION OF THE PACIFIC STATES

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VOLUME XL

1944-1945



Published
October, November, December, 1944
January, February, March, April, May, June, 1945

Composed, Printed and Bound by
The Calligraph Press
George Banta Publishing Company
Menasha, Wisconsin



139

THE
CLASSICAL
JOURNAL

OCT 13 1944

Volume XL

OCTOBER, 1944

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The general subscription price is \$2.50 a year in the United States. For other countries an extra charge of 25¢ for postage is made (total \$2.75). Single copies, 30¢ (foreign, 35¢). Subscriptions for less than a year will be charged at the single copy rate.

Teachers and other individuals interested in the classics may subscribe to the *CLASSICAL JOURNAL* by becoming members of one of the regional classical associations listed below. Subscription to the *JOURNAL* at a special rate is included in the annual membership fee of \$2.00. Members may take advantage of a special rate of \$2.70 which includes subscriptions to the *CLASSICAL JOURNAL* and the *CLASSICAL OUTLOOK* (published by the American Classical League). Members of the Classical Association of the Atlantic States have the option of subscribing to the *CLASSICAL JOURNAL* or the *CLASSICAL WEEKLY*.

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Missing numbers, failure to receive subscription: Norman J. DeWitt, Washington University, St. Louis 5, Missouri.

The *CLASSICAL JOURNAL* is published by the Classical Association of the Middle West and South with the co-operation of the Classical Association of New England and the Classical Association of the Pacific States. The annual volume consists of nine issues (October through June).

Entered as second-class matter at the Post Office at Menasha, Wis., on October 19, 1934. Additional entry as second-class matter at St. Louis, Mo., under Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on October 19, 1934.

Printed by the George Banta Publishing Company, Menasha, Wisconsin.

General
Habs

The CLASSICAL JOURNAL

VOLUME XL

OCTOBER, 1944

NUMBER 1

EDITORIAL

Bis sanguine nostro

—A brief statement on post-war education and the classics

EDUCATION is a serious endeavor to achieve the basic aspirations of the human race; it must therefore embrace man's inextinguishable propensities in reference to knowledge and to faith, to freedom and to strength, to justice and survival, to permanence and change. These elements, unreconciled, attest a conflict of inimical and stubborn purposes whose antagonism is the source of man's pernicious opposition to himself. War is just the most hideous evidence of an educational failure which is more often demonstrated in personal dissatisfaction, in private altercations, or in the controversies of dissenting institutions. Peace can be perpetuated only by a comprehensive education which both unifies and satisfies the most importunate of man's contending impulses.

Life itself creates an all-compelling appetite for understanding and conviction, and for skill; a free life, in addition, requires judgment and imagination. Training gives us power to achieve our purposes; a liberal education should confer the freedom to adopt our ends. Training serves society; but without compensatory learning, it generates servility as well as service. A liberal education is not a general education; it is a very special kind of discipline designed to emancipate the mind from fear and false anticipation, from confining ignorance and soul-subjecting prejudice.

Such an education must be ever quickened by the kind of liberating spirit which pervades the greatest books of Greece and Rome.

They comprise our incontestable traditions, the legacy of men who attained, each in his own momentous way, that unassailable serenity which is one with freedom in its highest form. The classics let you lie against the headlands for a while, beholding "brilliant temples reared upon the wisdom of enlightened men." The autocrat will never take sustained or faultless comfort from the classics: they constitute a monument to liberties which lie beyond his poor capacity to extirpate—freedom for men to think precisely what they like, and to feel exactly as they may. It is these impregnable and precious rights which are in truth the despot's deep despair and the flaw in any large fulfillment of the tyrant's purpose. As Caesar's victims always rise to say with Tacitus: "We might have lost the recollection of your acts along with abrogation of our right to speak, were it as much within our power to forget as it is within our prudence to be still."

A liberal education must include the study of nature and society; it must encompass too the character of man and the perilous, resplendent city of his soul. In our knowledge of human anatomy we surpass Hippocrates and Celsus; of human motivation we know far less than Plato or Euripides. We probe and dissect man's lifeless body; we seldom search and explore his bodiless life. We abhor what we regard as the unreality of other than material existence; yet truth itself, the indisputable object of our knowledge, is not a physical fact. The classics, taught as *literae humaniores*, can reclaim for us some old connections with the firm reality of timeless thoughts and images. A great painting is in some sense dead the moment it is finished; in the same way, Greek and Latin are dead languages: what they express belongs to a secure and celebrated company of changeless things. Like the instruments of all imposing art, they have made articulate those urgent intimations which many men must always have about the nature of the universe. Their special merit was their nice accommodation to the needs of men who sought expression in direct, and not discursive, language.

Latin syntax is very likely unexcelled as an introduction to logic and to language; but the Romans used it to create, among other things, a poetry of great dimensions—a poetry concerned with human life, this solemn "place for tears, where human sorrow sears

the heart," yet competent to surge beyond and strike beneath our comprehension of reality. Lucretius leads you out to thoughts which flash "beyond the blazing ether-walls that bound the world." Catullus has a strange capacity to lift his reader up, then leave him sinking on the mountain-side. Horace lets you watch the building of a "monument more durable than bronze, more towering than pyramids imperial, an edifice that melting rain and raging wind cannot destroy—nor vast procession of the years, nor seasons soaring out of sight." Vergil, at his best, will lead you down, to walk "in gloom, in lonely darkness, through the vacant halls and empty provinces of hell, as if traversing forests in a moonlight faint and faltering"; to meet unearthly powers that have force "to stop the streams, turn back the stars, and instigate the ghosts of night"; to know "the iron cubicles of rage and strife insane," "the brooding rage of vengeance clad in blood," "the screeching steel and metal-grating links"; to hear Hecate howled to at the crossways, or the dreadful curse of dying Elissa: "I hope you drink distress beneath the crags, and cry and cry again the name of Dido."

No one is freely educated who has not roamed at will among effulgent visions, and caught within the radiance at least a fleeting glimpse of some eternal pattern. A person is educated for peace when he has recognized in universal forms the fundamental continuity and contiguity of man's experience.

VAN JOHNSON

Tufts College

THE CLASSICS IN A HOSTILE WORLD¹

IT IS a tedious and somewhat ridiculous business, this business of justifying one's faith. One tends to become impatient of apologies; in the offering of every apology there is a latent suspicion that the apology is really needed. Yet here I am defending the classics in a hostile world. The barbarians are at the gates again—no, they are within, and the old fight is on.

Some of us have even learned the jargon of our enemies. We try to placate them by talking their idiom and proving to them that a knowledge of the classics is an economic and a social asset. Perhaps some day one Greek teacher out of a thousand will be an assistant director of a Hollywood movie dealing with the private life of Helen of Troy, and his knowledge of Homer will pay dividends. Or a knowledge of Catiline's machinations may help us to understand local gang-politics. Yes, perhaps occasionally the classics have a practical value—I hope not too often. Perhaps they can sometimes help us to make an honest penny, but I dread to think of them as competing with typewriting and shorthand. I cannot seriously consider them as a very efficient means of training for salesmanship and office management. Nor can I admire the honesty of those who would assign to the study of the classics any great cash value. No, the classics are a poor substitute for practical training. To me, their great value lies in their very "uselessness." They help to remind us that we are civilized men, the *liberi*; that our interests contain something more than daily bread. We must have our daily bread, but if that is all that we have, then we are truly nothing more than economic entities—and being an economic entity isn't exactly fun. Perhaps I may be charged with being frivolous. The world is in flames and I speak of self-indulgence. Such individualism and selfishness can obviously produce only the fugitive and cloistered virtues. You may also charge me with anti-social feelings if I merely cry with Browning's Grammarian:

"Leave *Now* for dogs and apes! Man has *Forever*."

But I assure you that I do not look upon classical education as a preparation for the life of the lotus-eaters or as a novitiate for

¹ Read before the Illinois Classical Conference, Chicago, Illinois, February 13, 1942.

those who would dwell in a tower of ivory. It is a waste of money to run large institutions of learning which will turn out only "harmless drudges" and yearning esthetes. I believe that the object of education is to produce men of imagination and intelligence, men who strive for excellence and intellectual honesty in all things, men of judgment, men who will not yield to every rash doctrine, every patent medicine they hear loudly advertised—in other words, men who will prevent us from sinking into barbarism. An education so conceived is not to be easily evaluated in dollars and cents, but such an education is the highest excuse for the existence of our schools. And of such an education the classics are an integral, a fundamental part, for they are the "language of all the world." They save us from that modern version of the fallacy of perpetual motion—the idea of progress at all costs, progress anywhere, from any fixed point, even if it leads to the Devil or to bad grammar and bad taste. They may even save those errant colleagues of ours who would substitute the study of mystery stories and the subtle histrionics of the movies for the study of those old fossils, Thomas Hardy and William Shakespeare.

We are not obliged to apologize for the classics. They are necessities. We need them to teach us clarity of thought, respect for intelligence, respect for the dignity of man.

Matthew Arnold aptly quotes Leonardo da Vinci on this point: *Defuit una mihi symmetrica prisca*, "The antique symmetry was the one thing wanting to me." Let us but remember that the man who spoke these words was an Italian of the Renaissance! With all the splendor of his achievement in humanistic art, he felt humble before the teaching of the antique masters.

Certainly our need is at least as great as his. It is precisely in this symmetry that our thinking and our writing and our doing fail. Roman decorum and Greek symmetry—we need them still, now more than ever, if we are not to sink back into barbarism. And where else shall we get them except from the Romans and the Greeks? Bold thought and striking detail we do produce, but in most of our endeavors—artistic and educational, moral and political—there is lacking that sense of form and proportion which finds no better expression than in the classics of antiquity. Cer-

tainly modern literatures, with all their wealth of precept and example, offer no acceptable substitute.

Now it is often argued that the classical education provided by our schools hardly equips a student for an understanding of these great lessons of the classics. I fully agree. Two or three years of conjugation, declension, parsing, and glossary-hunting are hardly conducive to a lifelong love for Plato and Vergil. Such activities rarely convince a student that he will find his intellectual home in Hellas or that Theocritus will supply the truly idyllic week-end for the tired business man. But who is responsible for the pitiful state of the classical curriculum in our schools? Who has been instrumental in reducing that curriculum so that it often provides nothing more than the alphabet and grammar of classical studies? Certainly not the teachers of Greek and Latin. Being reasonable men, they have not attempted professional suicide. They find little *kudos* in a career that permits them to sneak in a few hours of *hic haec hoc* or a session with the second aorist, yet primarily demands of them that they be ready to fill in their schedule with some really useful educational work in their capacities as registrars or field secretaries. No, the engineers of our unfortunate plight must be sought elsewhere. In this assembly I think there is no need to name the culprits. Their resemblance to our unfriendly critics is obvious even to a naive and simple humanist.

But our critics are really solicitous of our welfare. They want to help us. They want to do the generous thing. They would free us and our students of toiling with the useless languages of Greece and Rome. They would have us inculcate a genuine love and understanding of classical antiquity by giving really up-to-date, streamlined courses of amusing lectures on the more exciting features of Greek life or Roman customs. A tabloid review of the more sensational aspects of ancient civilization would really supply the classics with the force of a human-interest study. Furthermore, since in the jargon of the times education must be related to life, our young people, who are largely brought up on tabloids, would immediately understand this front-page stuff, and without the painful necessity of reading or analyzing, they would unerringly perceive their own intellectual and spiritual kinship with Vergil and Sophocles. The beauty of this plan must be apparent to everyone,

even to a benighted classicist. We can now save our eyes and our minds for something more useful than reading and thinking. Pleasant it is thus to imbibe the heritage of the past. "The heir of all the ages" must not be expected to spend too much of his valuable time away from his modern intellectual pursuits, such as judging the subtle merits of the movies, discussing rival base-ball pitchers, or psychoanalyzing his grandmother.

But I am afraid that there is something spurious about these courses of "appreciation," whether they are concerned with the development of the short story, the wonders of chemistry, or the art of the Parthenon. They may be impressive; they may seem variously instructive. But usually the instructor does all the work; the listener sits back in a spirit of being well-fed intellectually, suffused in the warm glow of feeling that his mind is being enriched while it is asleep. He is *receiving* understanding; but how can one *receive* understanding? How can one understand even the most elementary matters without using his own brain to observe, to analyze, to judge? It is no wonder that those who emerge from the amphitheatres of our education can neither read, nor write, nor think. Nor have they the will to learn these useless processes. Their kindly elders have done everything possible to dissuade them from such arduous and foolish tasks.

It has also been seriously suggested that the study of the ancient tongues is useless because the masterpieces of Greek and Latin are all available in good translations. Why not save time on language study? Why not substitute the "pony" for the original? I believe that this is a well-intentioned question. Why not read only translations? Precisely for the reason that they are merely translations. How poor a thing is even the best modern rendition of Chaucer compared with the original Middle English! And they are both English! How much greater is the leap from Vergil's magnificent phrase to even our finest rendition. We can praise that "lord of language," but we can never recapture the "stateliest measure ever moulded by the lips of man." Our critics seem to forget that literature is language, that literature without its native idiom is like an Englishman talking French. He remains English; he is not suddenly transformed into a genuine interpreter of the Gallic spirit. Literature is also an art. I imagine few of us would be willing

to exchange an original Velasquez or Rembrandt for a replica and yet we are constantly being urged to make a stranger bargain—to exchange Homer for Butcher, Leaf, and Lang, with all due respect to their excellence. I am afraid that some of us might feel a bit cheated by the transaction.

Ironical also is it that many teachers of modern languages, who used to view us with a hostile eye and preached the abolishing of these fossils, the classical languages, now find themselves with a precarious hold on their own courses. They sold out to the barbarians; they sought to appease the Macedonian by betraying their natural allies, and now they are beginning to feel his tender mercy. After all, Dante and Voltaire and Schiller have also been translated into modern English. Why then study Italian, French, and German? Why not give more time to such practical courses as folk-dancing, basket-weaving, and the intellect-straining problems of traffic violation?

No, I am afraid that if we are to be scientific, as our age demands, we must fall back on that old critic of Homer, Wolf. You will recall his statement, aptly quoted by Arnold: "I call all teaching *scientific* which is systematically laid out and followed up to its original sources. For example: a knowledge of classical antiquity is scientific when the remains of classical antiquity are correctly studied in the original languages." After all, did not the modern age learn to be scientific from the humanist? And the humanist acquired the scientific spirit from the classics.

Thus the humanist knows that a thorough knowledge of even the lowly gerund or ablative absolute is far more scientific and far more honest a thing than a glib faculty for repeating predigested opinions on everything from the appearance of sun spots to the economic conditions of southernmost Patagonia. He scorns to ladle out digests of seemingly important information about the world at large; he endeavors, like the true scientist that he is, to prepare his students for life by providing them with at least a taste for intellectual honesty.

But, if given half a chance, the humanist can do more than merely subject his charges to a rigid and honest training in syntax and morphology. He can reveal to his students the large signifi-

cance of the classics. He can teach them the spirit of detachment, the love of proportion, the civilized sense of irony, the serenity of mind that are implicit in Aristotle's golden mean. Above all, he can free them from the ignorance of their spiritual antecedents.

That, indeed, is the main reason why we study the classical languages—in order to come into direct contact with what to many of us is a new way of expression, a new and significant way of thought. Just as we study mathematics and science not to become scientists but to enrich our lives by living through the scientific experience, so we study Latin and Greek, not to give the world another Bentley or Porson, but to become intimately acquainted with a large tradition, in other words, to shed the provincialism of our thought and become citizens of the world. Not everyone can be a Jebb or a Gilbert Murray, but I think we owe it to ourselves to learn the common language of philosophy and literature in our western world, that language which enriches the meaning of almost every line of English poetry and prose. Then, even if we never wander far from our native village, we can at least understand the discourse of a world tradition. We shall be able to capture the accents of a language that contains the meanings and overtones which liberate our minds from merely parochial concerns. We shall then be able to understand those who, as Santayana puts it, "translated the swift words of time into the painted language of eternity."

This language will liberate our imagination and awaken our mind to the task of transmuting knowledge into wisdom. The need for this act of grace is as great today as it was when Shelley proclaimed: "We want the creative faculty to imagine that which we know; we want the generous impulse to act that which we imagine; we want the poetry of life; our calculations have outrun conception; we have eaten more than we can digest."

EDGAR C. TAYLOR, L.H.D.

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A FRESH SOLUTION OF A FAMOUS CRUX IN CATULLUS

Sitis felices et tu simul et tua vita,
et domus ipsa in qua lusimus, et domina,
et qui principio nobis terram dedit aufert,
a quo sunt primo omnia nata bona,
et longe ante omnes mihi quae me carior ipsost,
lux mea, qua viva, vivere dulce mihist.

With *ipsa* inserted from the Datanus, this is the established text of Catullus 68, 155-160. The difficulty of this elegiac epilogue is, of course, v. 157 which, obelized or otherwise, appears as above in the familiar editions of Ellis,¹ Simpson,² Baehrens-Schultze,³ Merrill,⁴ Garrod,⁵ Cornish-Postgate,⁶ Harrington,⁷ Marris,⁸ Kroll,⁹ and MacDaniel, 2nd.¹⁰ The words *terram dedit aufert* constitute the crux of the matter.

Few critics have been found to agree with Scholl, B. Schmidt, and Vahlen that the reading *terram dedit aufert* is genuine.¹¹ The two last-named require, as we shall see, untenable changes in the earlier part of the line, to uphold it. Long ago critics were known to deem vs. 157-158 as spurious or doubtful,¹² or as belonging elsewhere. Some editors, like Heyse and Munro, followed by Baehrens,

¹ Robinson Ellis, *Catulli Carmina*: Oxonii, E Typographeo Clarendoniano (1904).

² Francis P. Simpson, *Select Poems of Catullus*: London, Macmillan and Company (1879).

³ Aemilius Baehrens, *Catulli Veronensis Liber*, nova editio K. P. Schultze curata: Lipsiae, B. G. Teubner (1893).

⁴ Elmer Truesdell Merrill, *Catullus*: Boston, Ginn and Company (1893).

⁵ H. W. Garrod, *The Oxford Book of Latin Verse*: New York, Oxford University Press (1912).

⁶ F. W. Cornish, *The Poems of Gaius Valerius Catullus*: London, William Heinemann (1913). The Latin text of J. P. Postgate unless otherwise stated.

⁷ Karl Pomeroy Harrington, *The Roman Elegiac Poets*: New York, American Book Company (1914).

⁸ Sir William Marris, *Catullus*: New York, Oxford University Press (1924).

⁹ Wilhelm Kroll, *C. Valerius Catullus*: Leipzig und Berlin, B. G. Teubner (1929).

¹⁰ W. B. MacDaniel, 2nd, *The Poems of Catullus*: New York, Oxford University Press (1931).

¹¹ Cf. R. Ellis, *Cl. Rev.* II (1888), 71; R. Ellis, *A Commentary on Catullus*: Oxford, Clarendon Press, 2nd edition (1889), 432 f.

¹² *E.g.*, as spurious by Doering and as doubtful by Sillig. Cf. Merrill, *op. cit.*, 256.

Kroll, Merrill, Simpson, Harrington, McDaniel, 2nd, and Friedrich,¹³ attempt to vindicate *terram dedit*. Cornish leans to Munro's view, but omits the matter in his translation; Garrod adopts the reading without comments; Marris prints the traditional text, but patently abandons it in his translation.

Textual emendations suggested for v. 157 are numerous and varied, and some critics have advanced different suggestions at different times. For *terram*, A. Statius suggested *teneram*; *dominam* and *caram* also occur.¹⁴ Ellis at one time proposed *dextram*,¹⁵ and Baehrens *taedam*, as well as *caram*.¹⁶ Munro's final suggestion was *te et eram*.¹⁷ Other critics replace *terram dedit*: Scaliger suggested *te transdedit*, Mitscherlich *te tradidit*, which Mueller adopts¹⁸; Ellis once read *rem condidit*,¹⁹ and Owen *quae tradidit*.²⁰ *Aufert* has been replaced by the following: (1) *auctor*, which occurs in ω , accepted by Rossbach, and by Munro²¹ (who, however, prefers his own suggestion *Afer*, or else *Anser*); (2) *auspex*, suggested by Lipsius, and accepted by Palmer;²² (3) *audens* proposed by Fried-

¹³ Gustav Friedrich, *Catulli Veronensis Liber*: Leipzig und Berlin, B. G. Teubner (1908).

¹⁴ Cf. Merrill, *op. cit.*, 256.

¹⁵ Cf. Ellis, *op. cit.*, *excursus ad loc.*: Ellis, *Catulli Carmina*, n. ad loc.

¹⁶ Cf. Baehrens, *op. cit.*, n. ad loc.; Ellis, *op. cit.*, n. ad loc.

¹⁷ Cf. H. A. J. Munro, *Criticisms and Elucidations of Catullus*: London, Geo. Bell and Sons, Second Edition (1905).

¹⁸ Cf. Baehrens, *op. cit.*, n. ad loc.; Ellis, *op. cit.*, n. ad loc.; L. Mueller, *Q. Valerii Catulli Carmina*: Lipsiae, B. G. Teubner (1910).

¹⁹ Ellis, *op. cit.*, n. ad loc.

²⁰ Cf. S. G. Owen, *Catullus and Pervigilium Veneris*: London, Lawrence and Bullen (1893); reviewed by Ellis in *Cl. Rev.* VIII (1894), 40. Owen, however, earlier, in *Cl. Rev.* IV (1890), 312, in reviewing J. P. Postgate, *Gai Valeri Catulli Carmina* (Londinii, Bell [1889]), suggested a transposition of lines and read:

et longe ante omnes mihi carior ipsost
lux mea qua viva vivere dulce mihist
et qui principio nobis te transdedit Anser
a quo sunt primo omnia nata bona.

²¹ Cf. Baehrens, *op. cit.*, n. ad loc.; Munro, *Journ. of Phil.* VIII (1879), 335; also in *Criticisms and Elucidations*, n. ad loc.

²² Cf. Arthur Palmer, *Catulli Veronensis Liber*: London, Macmillan and Company, Parnassus Library; reviewed by Ellis in *Cl. Rev.* X (1896), 306. Palmer read, introducing Haupt's *mi* in the second line:

et qui principio nobis te tradidit auspex
a quo sunt primo mi omnia nata bona

rich; Merrill²³ thought this the best suggestion to date, but would prefer (4) *audax* were it not for palaeographical considerations; he himself suggests (5) *absens*. (6) *auster* was advanced by Richmond,²⁴ and (7) *austis* i.e. *haustis* (sc. *aqua*) was a possibility proposed by Baehrens. (8) *Oufens* was proposed by Scaliger, (9) *Anser* by Heyse, followed by Mueller and Owen²⁵ and, as a second choice, by Tucker. (10) *Afer* was read by Munro,²⁶ which some, like Tucker,²⁷ tentatively accept, and others, like Frank,²⁸ absolutely endorse. (11) Ellis²⁹ once held out *hospes* as possible.

Other changes have been urged, in the earlier part of v. 157, particularly by Schmidt, Vahlen, and Tucker. Schmidt's reading attempts to save *terram dedit aufert* and depends on the idea that the house was presently not open to the lovers³⁰; Vahlen's belief that Jupiter is the subject of *dedit aufert* required a change that has met with little favor³¹; Tucker's insertion of *nos* before *nobis* has found a similar reception. Needless to say, it is quite impossible

²³ Cf. Friedrich, *op. cit.*, n. ad loc.; E. T. Merrill in *Cl. Quart.* x (1916), 128 f. Merrill's idea is that the house belonged to Allius.

²⁴ O. L. Richmond (quoted by Cornish, *op. cit.*, n. ad loc.) explains his reading in *Cl. Quart.* xiii (1919), 139-140. He thinks the expression playful; that Allius was the ill-wind that blew Catullus good and brought his ship home.

²⁵ Cf. Baehrens, *op. cit.*, n. ad loc.; Ellis, *Catulli Carmina*, n. ad loc.; Simpson, *op. cit.*, n. ad loc.; for Mueller and Owen *vid.* notes 18 and 20 *supra*. B. L. Ullman, in *A. J. P.* xxxvii (1917), 483, remarks bluntly that there is no warrant for the conjecture *Anser* in v. 157.

²⁶ *Vid.* note 21 *supra* for Munro. His theory that *Afer* can stand as a thinly veiled reference to Caelius Rufus is attractive at first sight but entails grave difficulties.

²⁷ Cf. T. G. Tucker, in *Cl. Quart.* iv (1910), 7. His reading was:

et qui principio nos nobis tradidit Afer (or) Anser.

²⁸ Cf. Tenney Frank in *Cl. Quart.* xx (1926), 201 f.; also in *Catullus and Horace*: Oxford, Basil Blackwell (1928), 46.

²⁹ Cf. Ellis, *A Commentary on Catullus, excursus ad loc.*

³⁰ B. Schmidt (*Proleg.*, 128), quoted by Ellis, *op. cit.*, read:

et qui primo nobis terram dedit aufert

On this view *terram* remains cryptic; the recurrence of *primo* in the next line tells against it here; there are other difficulties in this suggestion. As a matter of fact, the opening words of v. 157 *et qui principio* occur in Catullus 66, 49.

³¹ Vahlen (*Berlin Programme*, 1882, quoted by Ellis, *op. cit.*) thought the line might be sound, but suggested *dum* for *et*, in the sense of "on to the time when." Cf. Harrington, *op. cit.*, n. ad loc.; Munro (*Criticisms and Elucidations*, n. ad loc.) caustically remarks that a monk in copying out this line may have dreamed here that his Maker was meant.

to discuss here the various and conflicting views that Catullan commentators have set forth as solutions of this vexed passage. To the present writer none of them appears to be satisfactory; some indeed entail difficulties of their own, particularly those that assign a metaphorical meaning to *terram dedit*, and those that discover a proper name under *aufert*.

Before putting forward his own view of v. 157 the present writer believes that it will be helpful for clearness to make a few preliminary observations: (1) *tu et tua vita* (v. 155) must refer to Allius and his beloved; *domus* (v. 156) is to be identified with the house mentioned as *domum* (v. 68); and *domina* (v. 156) is now generally understood to be the house-mistress referred to in *dominam* (v. 68). (2) On the other hand, *terram* (v. 157) cannot be similarly identified with the place alluded to in *clausum . . . campum* (v. 67), nor is there any necessary relationship between *dedit* (v. 157) and *dedit* (v. 68), nor does *nobis* (v. 157) need to have the same force as *nobis* (v. 68). As a matter of fact, *nobis* (v. 157), the writer believes, is best taken to mean Catullus alone; the shift to the singular *mihi . . . me . . . mihi* in vs. 159 f. occasions no difficulty and is easily paralleled.²²

The present writer would suggest that *aufert* has been too readily abandoned; its intrusion as a gloss is most unlikely in view of *dedit* if the latter is sound; further, as the *lectio difficilior*, it should take precedence over *auctor* of ω , which may have influenced some emendators to suggest another noun (or an adjective, or a participle) in place of *aufert*. But if *dedit aufert* are both sound and both main verbs, the asyndeton is intolerable; an *et* may have got misplaced in the sentence, and helped to form *terram* (Munro finally concluded that *terram* should be replaced by *te et eram*, the reference in *eram* being to Lesbia, who is so addressed in v. 136). With an entirely different interpretation of the line, the present writer would read *te, era*, for *terram* and insert an *et* between *dedit* and *aufert*, which yields an apostrophe of Lesbia in the forthright Catullan manner:

et qui principio nobis *te, era*, dedit et aufert

²² Cf. Cat. 8, *nobis* (v. 5), *tibi* (v. 3), *tu* (v. 7), *tibi* (v. 8), *tu* (v. 9); and Cat. 107 *nobis* (v. 3), *mi* (v. 4); *nobis* (v. 6), *me* (v. 7).

On this view the last four lines of the epilogue are about Lesbia, and the concluding lines necessitate no further change in view of the poet's sudden changes in person and his striking employment of apostrophe.³³ It may, however, yield a more sequent conclusion if one minor change in the text be made. Verse 158 can stand unchanged, although the change of *quo* to *qua* would emphasize Lesbia as the source of the poet's happiness—the confusion of *o* and *a* is an easy one; in this very line the Italians rightly changed *bono* of the best manuscripts to *bona*. In v. 159, however, *ipsost* might be changed to *ipso's* or *ipsa's*. As a matter of fact, *ipsost* may be due to *mihist* at the close of the next line, to which the copyist's eye may have strayed. While *ipso's* is no more difficult than *ipso'st*, the present writer prefers *ipsa's* not merely because it yields a commoner elision in Catullus,³⁴ but because the emphasis seems to him to belong emotionally and logically to Lesbia, and not to the poet.

This proposed reading for v. 157 is metrically sound, *dedit* being the present tense of *dedo*, paralleling *aufert*. The elision of the personal pronoun, even when emphatic, is readily instanced from Catullus.³⁵ Indeed, his frequent elisions of monosyllables have received notice.³⁶ That v. 157 has three feet (the first, the fourth and the fifth) closing with word-endings presents no difficulty; the same phenomenon is found almost *passim* in this elegy.³⁷ The sense of this line also is perfectly intelligible and suits well the immediate setting as well as the elegy as a whole. The un-

³³ Cf. Ellis, *op. cit.*, *proleg.* xxx.

³⁴ *Ipsa's* does not occur in Catullus, but cf. *notho's* (34, 15). While *ipsa's* never occurs, cf. *adepta's* (66, 27), *locuta's* (66, 29), *pollicita's* (66, 34), *mea's* (87, 2), *inimica's* (110, 3). *Ipsost* occurs nowhere else in Catullus but cf. 7, 10; 22, 21; 23, 19; 64, 147; *Fragm.* 3; also 78, 5; 86, 5; 112, 1. The dropping of the vowel of *est* after *a* occurs about a dozen times at the end of lines and about eight times in the body of lines.

³⁵ Munro (*Criticisms and Elucidations of Catullus*, n. ad loc.) cites instances in Catullus. For the elision of *te* before a short vowel cf. 8, 16; 12, 4; 14, 3; 66, 25. For the elision of *te* emphatic, cf. 6, 16; 68, 107; and for *me* emphatic, 66, 75.

³⁶ Cf. Siedow's studies *De Elisionis . . . Tempora* (1911), cited by Harrington, *op. cit.*, *Introd.*, 66, n. 2.

³⁷ Cf. for such breaks at the first, fourth, and fifth feet: vv. 13, 15, 21, 23, 33 (with elisions in fourth and fifth feet), 39, 55, 57, 101, 103, 117, 123, 149, 159 (with three elisions); 66, 49 (which begins with *et qui principio*, like 68, 157) shows similar breaks in these three places.

named person who is the subject of *dedit et aufert* is obviously the person who escorted Lesbia; it is natural that Catullus should think of him after recalling the house-mistress (v. 156); this loyal guide need not have been any other than a trusty but humble *pedisequus* and this may help to account for his anonymity as well as his belated mention. At all events his services were no easy matter, and would have entailed his death if the ruse had been detected.³⁸ On the dangerous character of his task the poet affords some evidence worth considering: Lesbia came to Catullus at night (v. 145: *mira nocte*; if the reading *muta nocte* or *multa nocte* is accepted, the enterprise may involve even a greater risk); she came snatched from her husband's lap (v. 146); she was escorted to a place referred to as *clausum lato limite campum* (v. 67), *i.e.* to a large enclosed suburban estate; to it from Lesbia's residence on the Palatine would be in any direction a considerable distance. As this interpretation is a novel one, it calls for further comment at this point.

The writer takes these words literally, and as meaning "a field enclosed with a wide boundary wall," *i.e.* a suburban estate walled in, on which the villa of the rendezvous was situated. This interpretation at once shuts out the possibility that the meeting place was a nearby city house, as for instance, the house that Caelius Rufus, the *Afer* of Munro, rented from Clodius on the Palatine, near Clodia's, *i.e.* Lesbia's, residence.

Munro (*Journ. of Phil.* viii [1879], 333-335), quoted by Ellis and Simpson and approved by some others, translates the line "[threw open] a fenced field and made a broad way through it." This, Ellis (in his *Commentary*, p. 414) regards as a natural metaphor, that Catullus is, of course speaking here of the permission

³⁸ Clodia's husband, Q. Caecilius Metellus, may have been the poor company that Cicero asserts (*Ad Att.* i, 18, 1: *non homo, sed litus atque aer et solitudo mera*—though the reading *Metellus* is uncertainly restored from *meiellus*), but Cicero (e.g., *ibid.* i, 18, 5 and i, 19, 4) admits his excellence as an official. In Catullus's sneer at him (83, 2 f.) it is difficult to recognize the doughty opponent of the illegal remission of the contract of the tax-gatherers of Asia (Cicero, *Ad Att.* i, 17, 9), and again, of Clodius, his brother-in-law, when Clodius illegally stood for the tribunate, though at first he had supported his plebeian adoption (Cicero, *Ad Att.* i, 18, 5: *quod habet dicis causa promulgatum illud idem de Clodio*). Clearly he had the mettle to deal *more Romano* with any accomplices of his wife's escapades.

he thus obtained to indulge his passion for Lesbia, and Ellis compares the Greek λεωφόρος, "a woman open to all comers," also Theognis 581, and Plautus, *Curc.* 1, 1, 35 f.; *Asin.* v, 2, 24. But this view, though proposed by a great authority on Catullus and elucidated by the deepest investigator of the poet in England, appears to present insuperable difficulties. It is incongruous, being in sharp disagreement with the rest of the sentence, which is forthright and factual; it is, further, not in accord with the simple earnestness and lofty tone of this entire elegy. Indeed, Ellis's elaboration is really a *reductio ad absurdum* of Munro's view; it makes Lesbia the field that was pent up but now laid open; to call this a metaphor thinly veils the grossness of the conception, and the citing of λεωφόρος throws that shred of modesty to the winds. The quotation from Theognis and the references to Plautus serve to bring Lesbia and her lover down to the low level of comedy. Though Catullus does (in v. 136) admit some lapses on Lesbia's part, she is essentially his Laodamia and his goddess fair.³⁹

The service rendered in escorting Lesbia back would be equally risky and equally meritorious in the eyes of Catullus, who was preëminently interested in her safety for her own sake (she is dearer to him than his own life, v. 159 f.), and also because her safe return home would make possible other similar meetings. Whose house they met in⁴⁰ and whether they met there often or

³⁹ Harrington (*op. cit.*, n. ad loc.) falls into the lesser error of flippancy, and again, on v. 157, he refers to the arrangement as "a merry plot," whereas it was a matter of intense seriousness and of deep passion; Catullus, burning like Aetna (v. 53) or like the hot springs of Thermopylae (v. 54) and melting in tears like a mountain-stream (v. 55-63), would not refer to his love-consummation here in a light way. Further, the loss of his brother, poignantly referred to in this elegy, precludes any levity. Tenney Frank, in *A. J. P.* xxxv (1914), n. 2., says that 68 B seems to imply that the first meetings which led to his affair with Lesbia were followed by grief, "so perhaps *clausum*." Whatever this means, it implies a cryptic interpretation of the line.

⁴⁰ Merrill thought the house belonged to Allius. See note 23, *supra*. R. Y. Tyrrell (in his *Latin Poetry*: London, Macmillan & Co. [1893], 101) bluntly declared that Allius provided at his house a place of meeting. J. P. Postgate (in *Journ. of Phil.* xvii [1888], 252) declared that there is no reason for supposing that Allius lent his own house. When Ellis (in *Journ. of Phil.* xiv [1885], 85) read *dextram dedit hospes*, and believed that the father of Allius, or more likely an intimate friend, greeted Catullus at the rendezvous, he was very close to thinking it was Allius' house.

not⁴¹ may well be considered unanswerable questions; at any rate, the poet is at the moment preoccupied with his gratitude for the initial clandestine meeting; this *principio* (v. 157), enforced by *primo* in the next line, proves. But some support for the surmise that there were subsequent meetings in the same place may be inferred from the phrase *trito . . . in limine* (v. 71) if *trito* is taken, not merely as an ornate epithet, but as "well-trodden, frequented," sc. by the feet of Lesbia. This view has found some support, and *tereretur* (v. 115) corroborates it.⁴² If this is valid, the likelihood is that the same escort acted on these other occasions.

Moreover, *dedit* is not merely more emphatic than *dedit* (from *do*); it is particularly appropriate in this connection. It is the verb that Catullus employs in his marriage-songs. It is so used in the Song of the Fates at the marriage of Peleus and Thetis, where it refers to the yielding up of the bride to the bridegroom; and in the marriage-poem of Torquatus it is used of surrendering the bride from the lap of her mother.⁴³ This implication is especially felicitous in this sincere and elevated erotic elegy, for in it Catullus clearly regards his relation with Lesbia as that of virtual wedlock. When the poet speaks of Lesbia as snatched, not from the lap of her mother, but from that of her husband (v. 146), to be conveyed to the arms of her poet-lover (v. 132), Catullus is not being witty at the expense of her husband nor lighthearted about the affair; the present writer agrees with interpreters like Wheeler, who recognize the general decency and lofty tone of this chief love-

⁴¹ That there were other meetings in this same place is forthrightly stated by W. B. McDaniel, in *Cl. Quart.* II (1908), 168: "at whose house (*lenonia domus*) he met Lesbia on that *mira nocte*, and, no doubt, often later."

⁴² Ellis (*A Commentary on Catullus*, n. ad loc.) cites Munro and Baehrens as supporting this view; though Ellis does not approve, he later raises this question: "Or can Catullus mean that Lesbia was a constant visitor, and that in this sense she trod the threshold again and again?" Evelyn Abbott (in *Cl. Rev.* IV [1890], 481) quotes *tereretur ianua* of v. 115 as a parallel to *trito* "well-worn, frequented." J. W. Duff (in his *The Literary History of Rome to the End of the Golden Age*: London, Ernest Benn Ltd. [1932], 314) translates *trito* by "well-worn." Catullus uses *tero* "to rub," in 66, 30, and 23, 23; *tritius* in 22, 13 is not certain, being one of the conjectures for *tristius* of the codd. Cf. Wetmore's *Index Verborum Catullianus*: New Haven, Yale University Press (1912), s. v. *tero*.

⁴³ Cf. Catullus 64, 374; 61, 56-59.

elegy of Catullus and the poet's approximation of his liaison with Lesbia to marriage.⁴⁴

In conclusion, this textual emendation involves the minimum of departure from the established text, is consistent with sound sense, and in metre and in meaning it is in complete accord with the rest of this elegy, which Ellis long ago judged, along with Catullus 66, to be "the most obscure of the Catullan poems."⁴⁵ To some extent the difficulty is due to commentators' attempting "to research into the unknowable," as Rose recently put it.⁴⁶ At all events, some of the obscurity of the poem can be cleared away if v. 157 (as well as v. 67) is elucidated in the manner outlined in this note.⁴⁷

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⁴⁴ A. L. Wheeler, *A J P* xxxvi (1915), 181 f.; *id.*, *Catullus and the Tradition of Ancient Poetry*: Berkeley, University of Calif. Press (1934), ch. vi, 153-182, but especially 159-161, and 173-174.

⁴⁵ Cf. Ellis in *Cl. Rev.* viii (1894), 39.

⁴⁶ Cf. H. J. Rose, *A Handbook of Latin Literature*: London, Methuen and Co. (1936), 140. Havelock, however, seems to go to the other extreme, for in his very stimulating book on Catullus he omits v. 157 from both his text and translation. Cf. E. A. Havelock, *The Lyric Genius of Catullus*: Oxford, Basil Blackwell (1939), 46 f.

⁴⁷ Imbedded in a long article by Prescott, recently issued, there is material bearing on the Catullan passage discussed in this paper; *vid.* H. W. Prescott, "The Unity of Catullus LXVIII, TAPA, LXXI (1940), 473 ff., especially 489-493. My attention was drawn to these references by my colleague, Professor W. M. Hugill, after my paper was written.

VERSE TRANSLATIONS AND IMITATIONS OF HORACE: AN INDEX

Translations of Horace are multitudinous. No other author has moved the pens of later poets and poetasters so constantly to reproduction and imitation;¹ none has sired so many parodies. Teachers of Horace to undergraduates are well aware of the existence of this *Horatius semper et ubique redivivus* and have frequently introduced him to their classes. The appended list of references is intended to serve their genial purposes. It is, of course, by no means exhaustive, though it is complete within its range; it aims chiefly to furnish a convenient composite index to a number of the more popular American translations and imitations that have appeared in print, scattered in various volumes, within the last forty or fifty years. Austin Dobson is a notable exception to this limitation of time and place; his versions have been included here both on their merits and because they are found dispersed throughout his collected poems. There are a few other exceptions. The references are mostly to the *Odes* and *Epodes*, but the *Satires*, *Epistles*, and *Ars Poetica* are included to the extent to which they are represented in the collections that have here been surveyed.

It is hoped that this list will be of use to readers and teachers of Horace, saving them the labor of compiling something similar and at the same time serving them as the nucleus for an expanded index of their own.

Key to the References

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| <i>Lute</i> | Franklin P. Adams, <i>The Melancholy Lute</i> : New York, The Viking Press (1936). |
| <i>Tobog.</i> | Franklin P. Adams, <i>Tobogganing on Parnassus</i> : Garden City, N. Y., Doubleday, Page and Company (1911; reprinted 1927). |
| <i>Velvet</i> | Franklin P. Adams, <i>So Much Velvet</i> : Garden City, N. Y., Doubleday, Page & Company (1924; reprinted 1925). |
| <i>Words</i> | Franklin P. Adams, <i>In Other Words</i> : Garden City, N. Y., Doubleday, Page and Company (1912). |

¹ Cf. Grant Showerman, *Horace and His Influence*, 145 f.: "The fact that he has had more translators than any other poet, ancient or modern, is itself an evidence of inspirational quality, but a greater proof lies in the variety and character of his translators and the quality of their achievement."

- Bennett Charles Ernest Bennett, *Across the Years*: Boston, The Stratford Company (1917).
- Dobson *The Complete Poetical Works of Austin Dobson*: New York, Oxford University Press (1923).
- Field Eugene Field [and Roswell Martin Field], *Echoes from the Sabine Farm*: New York, Charles Scribner's Sons (1897).
- Preston Keith Preston, *Pot Shots from Pegasus*: New York, Covici Friede (1929).
- Showerman Grant Showerman, *Horace and His Influence*: Boston, Marshall Jones Company (1922).
- Untermeyer Louis Untermeyer, *Collected Parodies*: New York, Harcourt, Brace and Company (1919; reprinted 1922 and 1926). Figures in parentheses refer to the same author's *Selected Poems and Parodies*: New York, Harcourt, Brace and Company (1914); reprinted several times.
- Whicher George Meason Whicher and George Frisbie Whicher, *Roba D'Italia*: Amherst, Mass., The Bookmart (1930). Figures in parentheses refer to the same authors' earlier collection, *On the Tibur Road: A Freshman's Horace*: Princeton University Press (1911); revised 1912, with additions.

Reference is made also to the following collections:

- Guinagh Kevin Guinagh and Alfred P. Dorjahn (editors), *Latin Literature in Translation*: New York, Longmans, Green and Company (1942), 449-504.
- Van Doren Mark Van Doren (editor), *An Anthology of World Poetry*: New York, Albert and Charles Boni (1928), 386-412.

Figures in square brackets indicate the number of versions when there are more than one.

Odes

- i, 1 Field 36; Untermeyer 193; Whicher 49 (41); Fred B. Lund (in Guinagh 449).
- i, 3 John Dryden (in Van Doren 386).
- i, 4 *Words* 19; Field 122-126 [2]; Untermeyer 195 (354).
- i, 5 *Lute* 155; *Tobog.* 12; *Words* 29; Field 72-74 [2] (72 also in Guinagh 452); Preston 80 (also in CLASSICAL JOURNAL XIII [1918], 227); Showerman 149; Untermeyer 158; Whicher 30 (19 and 67).
- i, 6 Untermeyer 146 (355); Whicher 63 (84).
- i, 7 Whicher 53 (66; also in Showerman 139).
- i, 8 *Lute* 156; *Velvet* 26; *Words* 17; Bennett 54; Field 131; Untermeyer 149 f. (341 f.) [2]; Whicher 29 (26; also in Guinagh 453).
- i, 9 *Lute* 157 f. [2]; Field 51-54 [2]; Showerman 53; Untermeyer 177; Whicher 46 (45; also in Guinagh 454).
- i, 10 *Lute* 159; Untermeyer 204.

- I, 11 *Tobog.* 7 (also in Van Doren 408); *Velvet* 25; *Words* 25; Dobson 339; Field 58-60 [2]; Untermeyer 187 (349); Whicher 32 (16).
- I, 13 *Tobog.* 13; Field 104-107 [2]; Untermeyer 159 f. (343 f.) [2]; Whicher 34 (27; also in Guinagh 455).
- I, 14 Dobson 348; Field 17; Whicher 65 (88).
- I, 16 Preston 69; Untermeyer 162.
- I, 17 Untermeyer 175.
- I, 18 Field 110; Untermeyer 186.
- I, 19 Field 102; Untermeyer 161 (352).
- I, 20 Bennett 26; Dobson 449; Field 90; Untermeyer 196; Whicher 47 (40).
- I, 21 Bennett 46; Untermeyer 179 (also in Van Doren 410); Whicher 42 (55).
- I, 22 *Lute* 161; *Tobog.* 19-21 [2]; *Velvet* 20; *Words* 33; Field 30; Preston 98; Untermeyer 89-129 [26 versions imitative of various poetic styles] (298-328 [20]); Whicher 28 (17); John Quincy Adams, "To Sally" (in Guinagh 457; Van Doren 402).
- I, 23 *Words* 21; Bennett 45; Dobson 326 (also in Van Doren 406); Field 83-89 [6]; Untermeyer 147 (345); Whicher 33 (24), 59 (79), 67 (92; also in Showerman 140).
- I, 24 Whicher 68 (94).
- I, 25 *Lute* 160; Field 100; Untermeyer 151 (338).
- I, 26 Untermeyer 208 (351).
- I, 27 Field 23; Untermeyer 199; Whicher 48 (47).
- I, 28 Field 21; Untermeyer 202.
- I, 29 Untermeyer 171; Whicher 50 (61).
- I, 30 Field 121; Untermeyer 205.
- I, 31 Untermeyer 207; Whicher 44 (57-59 [2]; also in Guinagh 459).
- I, 32 *Words* vi; Dobson 400; Field 56; Untermeyer 206.
- I, 33 *Velvet* 29; Dobson 399 (also in Van Doren 406); Field 32-35 [2]; Untermeyer 142 f. (333 f.) [2]; Whicher 36 (29).
- I, 35 Field 112.
- I, 36 Untermeyer 197.
- I, 37 Untermeyer 200; Whicher 55 (63 f. [2]).
- I, 38 *Lute* 163 [2]; *Tobog.* 6; *Velvet* 16, 33; *Words* 16; Dobson 324 [2]; Field 12; Preston 99; Untermeyer 182 f. (339 f.) [3]; Whicher 52 (65); William Cowper, "Persian Fopperies" (in Van Doren 400); W. M. Thackeray, *Ad Ministrum* (in Showerman 138).
- II, 2 *Tobog.* 8; Untermeyer 188.
- II, 3 Bennett 50; Field 25; Whicher 71 (98).
- II, 4 *Tobog.* 10 (also in Van Doren 409); *Words* 26; Field 27; Untermeyer 138 (331).
- II, 5 Field 47.
- II, 6 Whicher 69 (96).
- II, 7 Field 117.

- II, 8 Field 92; Preston, in *CLASSICAL JOURNAL* XIII (1918), 226 (also in Guinagh 461); Untermeyer 144; Whicher 35 (20).
- II, 10 Untermeyer 189; William Cowper (in Guinagh 462; Van Doren 399); Payson S. Wild, in *CLASSICAL JOURNAL* XXXV (1940), 531 (a parody).
- II, 11 *Words* 9; Field 108; Untermeyer 133; Matthew Arnold, "To an Ambitious Friend" (in Van Doren 403).
- II, 13 Bennett 22; Preston 79 (also in *CLASSICAL JOURNAL* XIII [1918], 227).
- II, 14 *Words* 22; Bennett 24; Field 69; Showerman 47; Untermeyer 190 (350); Whicher 45 (43), 66 (90).
- II, 15 *Words* 24.
- II, 16 *Words* 30; Enola Brandt (in Guinagh 463).
- II, 17 Susanna Rowson (in Guinagh 464).
- II, 18 *Words* 14; Whicher (60).
- II, 20 Bennett 47; Field 119; Untermeyer 210 (358); Whicher 62 (86).
- III, 1 John Adams (in Guinagh 465).
- III, 5 Rudyard Kipling's story, "Regulus," in *A Diversity of Creatures*: London, Macmillan (1917; reprinted 1925), 239-270.
- III, 6 *Lute* 181.
- III, 7 Dobson 278; Untermeyer 134.
- III, 8 Untermeyer 174.
- III, 9 *Lute* 164; *Tobog.* 22-25 [2]; *Velvet* 22; Bennett 33; Field 95-99 [2]; Untermeyer 139; Whicher 31 (22).
- III, 10 Dobson 336 (also in Van Doren 405); Untermeyer 145.
- III, 12 Field 133; Untermeyer 156.
- III, 13 *Velvet* 31; Bennett 28; Dobson 335; Field 8-11 [2] (8 also in Van Doren 407); Showerman 153; Untermeyer 191 (348); Whicher 43 (56).
- III, 15 *Tobog.* 15; Field 6; Untermeyer 136 (329).
- III, 18 Untermeyer 167 (346); Whicher 41 (54).
- III, 19 *Lute* 167.
- III, 20 Untermeyer 148.
- III, 21 Field 115; Untermeyer 184.
- III, 22 Field 55; Untermeyer 180 (353; also in Van Doren 412); Whicher 40 (51).
- III, 23 Dobson 301 (also in Van Doren 407); Whicher 61 (82); Susanna Rowson (in Guinagh 471).
- III, 26 *Velvet* 28; Bennett 31; Dobson 337; Field 19; Untermeyer 141 (332); Whicher 33 (25; also in Guinagh 471), 60 (80).
- III, 28 Untermeyer 166 (also in Van Doren 410); Whicher 41 (52).
- III, 29 Field 3; John Dryden (in Van Doren 389).
- III, 30 *Lute* 169-171 [3]; *Tobog.* 142; Bennett 57; Field 75; Preston 12; Showerman 71; Untermeyer 209.
- IV, 1 Field 128; Untermeyer 169.

- iv, 3 Whicher 39 (49).
 iv, 7 A. E. Housman, *More Poems*: New York, Alfred A. Knopf (1936), 13
 (also in CLASSICAL JOURNAL XXXVII [1942], 227).
 iv, 8 Whicher 57 (76).
 iv, 9 Alexander Pope (in Van Doren 394).
 iv, 10 Field 61-63 [2].
 iv, 11 *Tobog.* 17; Field 77-82 [2]; Untermeyer 154 (336).
 iv, 12 Untermeyer 164 (335); Whicher 51.
 iv, 13 Field 49; Untermeyer 152 (also in Van Doren 411); Whicher 37 (31);
 also in Guinagh 473).

Epodes

- 2 *Lute* 172; Preston 64 (also CLASSICAL JOURNAL XIII [1918], 226); John
 Dryden (in Van Doren 392).
 3 Field 45.
 6 Field 127.
 10 Untermeyer 181.
 14 *Velvet* 30; *Words* 13; Field 13-16 [2]; Untermeyer 172 (356).
 15 Untermeyer 157.
 16 Field 64 (lines 41 ff.).

Satires

- I, 9 *Lute* 176; Payson S. Wild, in CLASSICAL JOURNAL XXXV (1940), 533
 (in dialect).

Epistles

- I, 5 *Words* 11.
 I, 10 Abraham Cowley (in Van Doren 395).
 I, 20 Dobson 302; Field 39.

Ars Poetica

A. F. Murison (in Guinagh 488-504).

- 1 ff. Field 66.
 301 ff. Field 42.
 323 ff. Field 41.

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NOTES

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THE MODERN TRANSLATORS AND JOHN 19, 13: IS IT "SAT" OR "SEATED"?

Translations of the New Testament into modern English have been appearing for more than forty years, and there are few Bible students who have not some acquaintance with at least one of them.¹ All agree in presenting familiar facts and truths with great clarity and a stimulating freshness, but still greater interest is awakened now and then when the reader realizes that in the new rendering a change has taken place in one of the timeworn pictures with which his mind is furnished. Munkacsy, in his "Christ Before Pilate," painted a dramatic scene as the old versions have always described it. If the new "script" is correct, there is a task for some modern painter.

The change in the picture is all due to the rendering of one word, *ἐκάθισεν*, in the text of the Gospel of John 19: 13. I give here the Greek text of Westcott and Hort for John 19: 13 f., with the traditional English translation, and below, some modern versions:

Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ. ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἔκτη. καὶ λέγει τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν.

The King James, or Authorized Version:

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the

¹ Among those in most common use are *The Twentieth Century New Testament: A Translation into Modern English*: New York, 1900; Weymouth, R. F., *The New Testament in Modern Speech*: 3rd ed., Boston, 1909; Moffatt, James, *The New Testament: A New Translation*: New York, 1913; Ballantine, William G., *The Riverside New Testament*: Boston, 1923; Goodspeed, Edgar J., *The New Testament: An American Translation*: Chicago, 1923; Montgomery, Helen Barrett, *Centenary Translation of the New Testament*: Philadelphia, The American Baptist Publication Society, 1924; Spencer, Francis A. (ed. C. J. Callan and J. A. McHugh), *The New Testament*: New York, Macmillan, 1937.

Hebrew, Gabbatha. And it was the preparation day of the passover, and about the sixth hour; and he saith unto the Jews, Behold your king!²

The Twentieth Century New Testament (1900):

On hearing what they said, Pilate brought Jesus out, and took his seat upon the Bench at a place called 'The Stone Pavement,' in Hebrew 'Gabbatha.' It was the Passover Preparation Day, and it was about noon. Then he said to the Jews:

"Look! here is your King!"

The New Testament in Modern Speech (Weymouth, 1909):

On hearing this, Pilate brought Jesus out, and sat down on the judge's seat in a place called the Pavement—or in Hebrew, Gabbatha. It was the day of Preparation for the Passover, about six o'clock in the morning. Then he said to the Jews,

"There is your king!"

The New Testament: A New Translation (Moffatt, 1913):

On hearing this, Pilate brought Jesus out and seated him on the tribunal at a spot called the 'mosaic pavement'—the Hebrew name is Gabbatha (it was the day of Preparation for the Passover, about noon). "There is your king," he said to the Jews.

The Riverside New Testament (Ballantine, 1923):

Pilate, on hearing these words, brought Jesus out and sat down on the judge's seat in the place called the Mosaic Pavement—in Hebrew, Gabbatha. It was the Preparation Day of the Passover, about noon. He said to the Jews, "See your king!"

The New Testament: An American Translation (Goodspeed, 1923):

When Pilate heard that, he had Jesus brought out and had him sit in the judge's seat in the place they call the Stone Platform, or in Hebrew, Gabbatha. It was the day of Preparation for the Passover, and it was about noon. And Pilate said to the Jews,

"There is your king!"

Centenary Translation of the New Testament (Montgomery, 1924):

On hearing what they said, Pilate brought Jesus out and made him sit on the judge's seat in a place called the Mosaic Pavement (the Hebrew name is Gabbatha). And it was the day of Preparation for the Passover, about six o'clock in the morning. Then he said to the Jews,

"Behold your king!"

The New Testament (Spencer, 1937):

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat in the place called The Stone Pavement, but in

² The intransitive rendering of *ἐκάθισεν* is found also in the English Revised Version (1881), and the American Revised Version (1901). It occurs also in the Douay Version (1582), which is dependent upon the Latin Vulgate, which reads as follows: *Pilatus ergo cum audisset hos sermones, adduxit foras Jesum, et sedit pro tribunali . . .*

Hebrew, Gabbatha. Now it was the Preparation day of the Passover, say, about noon; and he said to the Jews, "Behold your King!"

I have quoted the modern translators at length so that the reader may get a glimpse of the character of the work of each. It will be observed that four of these retain the intransitive rendering of *ἐκάθισεν*, whereas Moffatt, Goodspeed, and Montgomery render it transitively. Weymouth, moreover, while presenting the intransitive rendering in the text, adds a footnote, which reads as follows:

sat down] Or 'made Him sit'; in mockery. . . . The verb is either transitive or intransitive. But in the fragment of the Petrine Gospel, discovered 1886-87, we read, "They clothed him in purple, and made him sit on the judge's seat."

The transitive sense of *ἐκάθισεν* in John 19: 13 seems especially fitting when it is taken closely with Pilate's remark in the next verse, "Behold your king." Certainly it adds much to the drama of the occasion if Jesus is at this time seated on the judgment seat, a place of authority where governors and kings were accustomed to sit,³ and which the apostle Paul referred to as "Caesar's judgment seat."⁴ There is no question that this fact has strongly influenced the modern translations.

A passage most familiar to students of Greek, which supports the modern translators' interpretation, is found in Xenophon's *Anabasis* II, 1, 4, the words of the message of Clearchus to Ariaeus, after the death of Cyrus: *ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθιεῖν αὐτόν*, "but we promise Ariaeus that if he will come here we will seat him on the royal throne." The only other instance of the word in the *Anabasis*, in III, 5, 17, requires similarly the transitive rendering.

The translation of the word *ἐκάθισεν* cannot be decided entirely upon the basis of the use of the word. The new edition of Liddell and Scott makes no extensive change in the treatment of *ἕζω* and *καθίζω*. Both renderings, to 'sit' and to 'seat' may be well supported; more uses and examples are given for the transitive sense. Nat-

³ Pilate: *καθήμενον δὲ αὐτοῦ ἐπὶ τοῦ βήματος* (Matt. 27: 19); αὐτὸς δ' ἐπὶ τὸ βῆμα ἦκε (Josephus, *Antiq.* XVIII, 3, 1) *καθίσας ἐπὶ τοῦ βήματος ἐν τῷ μεγάλῳ σταδίῳ* (Josephus, *Jewish War* II, 9, 3); Herod Agrippa: *καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει πρὸς αὐτοῖς* (Acts 12: 21); Festus: *καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον ἀχθῆναι* (Acts 25: 6); *καθίσας ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα* (Acts 25: 17); Florus: *τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν θέμενος καθίζεταί* (Josephus, *Jewish War* II, 14, 8).

⁴ *εἶπεν δὲ Παῦλος, Ἐστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὐ με δεῖ κρίνεσθαι* (Acts 25: 10).

urally this is so, for Greek has ἤμαι and κάθημαι, ἔξομαι and καθέξομαι to use for the intransitive meaning. Yet the intransitive meaning for καθίζω is attested from Homer on down. For ἴζω Boisacq, in his *Dictionnaire etymologique de la langue grecque*, gives prior place to the intransitive meaning (*s'asseoir*) and follows with the transitive (*faire asseoir*). καθίζω displaces ἴζω and ἔξομαι, neither of which occurs in the New Testament or in Modern Greek, and the intransitive sense gains over the transitive. Pernot notes that in Modern Greek κάθισα serves as the aorist of κάθομαι (*je suis assis*) as well as of καθίζω (*je m'assieds*), with the intransitive meaning.⁵ In the New Testament, out of fifty instances of καθίζω, only three are transitive; out of five instances of compounds (ἀνακαθίζω, ἐπικαθίζω, συγκαθίζω) only one is transitive. I have quoted in a previous footnote four passages in which καθίζω occurs with ἐπὶ (τοῦ) βήματος, just as in John 19: 13, three of them in the Book of Acts, and one in Josephus. In all four cases the verb is intransitive,⁶ though κάθημαι (Matt. 27: 19) and καθέξομαι (Josephus, *Jewish War* II, 14, 8) were at hand to use.

With the linguistic evidence somewhat inconclusive, it is important to give some attention to the traditions and to the customs of the times. It is true that some extra-canonical Christian literature supports the view that Jesus did sit on the judgment seat. The Gospel of Peter reads: "And they having taken the Lord pushed him as they ran, and said: Let us hail the Son of God, now that we have gotten authority over him. And they put on him a purple robe, and made him sit upon the seat of judgement, saying: Give righteous judgement, thou King of Israel." (καὶ ἐκάθισαν αὐτὸν ἐπὶ καθέδραν κρίσεως). . . .⁷ Justin Martyr, in *Apology* I, 35, writes, "And, as the prophet spoke, they tormented him, and set him on the judgment Seat and said, 'Judge us.'" (καὶ γὰρ ὡς εἶπεν ὁ προφήτης διασύροντες αὐτὸν ἐκάθισαν ἐπὶ βήματος . . .).⁸

⁵ Pernot, Hubert, *Grammaire du grec moderne* (Paris, 1921), 178; *Recueil de textes en grec usuel* (Paris, 1918), 38, note 9.

⁶ Acts 12: 21; 25: 6; 25: 17; Josephus, *Jewish War* II, 9, 3. See above, note 3.

⁷ Greek text from Robinson, J. A. and James, M. R., *The Gospel According to Peter and the Revelation of Peter* (London, 1892), 17. Translation from M. R. James, *The Apocryphal New Testament* (New York, Oxford University Press, 1924), 91.

⁸ Greek text from Goodspeed, E. J., *Die ältesten Apologeten* (Göttingen, 1914), 50. Translation from *Ante-Nicene Fathers*, ed. Roberts and Donaldson, Vol. I (Buffalo, 1885), 174.

We note at once that these traditions of the second century do not say that it was Pilate who seated Jesus. It was the doing of a mob, the same sort of mockery to which the Roman soldiers subjected Jesus, according to the synoptic gospels (Matt. 27: 31; Mark 15: 16-20), where it is not specifically stated that the soldiers seated Jesus on the judgment seat, but it may easily be inferred.

A striking parallel to what the soldiers might have done is furnished by the conduct of an anti-semitic mob in Alexandria, in the first century of our era. In describing the riot, which seems to have been occasioned by the visit of Herod Agrippa en route from Rome to Palestine with his newly acquired dignity of King of the Jews, Philo writes (*In Flaccum* 6) of a half-witted Jewish youth made the victim of dramatic buffoonery, set up on a high place (στήσαντες μετέωρον) and given the sceptre and robe of royalty.

And yet what a mob of soldiers or of civilians in Jerusalem or in Alexandria did or might have done, does not answer the question, What did Pilate do? There is no support for the idea that Pilate seated Jesus on his judgment seat except the possible, though less common, meaning of ἐκάθισεν and the dramatic setting such an interpretation gives for "Behold your king!" in the next verse. On the other hand, there is a good deal to be said against the modern translation, apart from the matter of linguistic probability.

Pilate was quite capable of rashness and folly, as his ill-fated attempt to establish the Roman standards in Jerusalem amply shows (Josephus, *Antiq.* XVIII, 3). But it is quite unlikely that he would have degraded his official seat of authority by thus publicly having a revolutionary suspect sit upon it. Besides, was there not too much political dynamite in such a scene? The judgment seat was a symbol of Roman authority. A Roman governor would hardly have toyed with it to make a setting for a remark, "Behold your king," which, however we may see it now, he could have intended only in jest.

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THE DIRECT METHOD IN THE YEAR 1633

Nullumst iam dictum quod non dictum sit prius.¹

This observation of Terence applies even to so ultra-modern a concept as the Direct Method of teaching foreign languages. Without desiring in the least to enter into the controversy as to the efficacy of the Direct Method, I should like to point out what is doubtless a reference to it in the year 1633. Embedded in the prosaic-sounding *Calendar of State Papers* is the résumé of a petition presented by one Sir Robert LeGrys to Charles I. LeGrys, a rogue by nature if not by profession—he was accused of appropriating public property for private use²—has the distinction of producing the only early English translation of Velleius Paterculus.³ In the petition he had offered his services as tutor to the Prince, later Charles II, but then only three years old, proposing to instruct him in “such languages and other knowledge as would be most acceptable to the King and for the public good.” The résumé of his proposals, as it appears in the *Calendar*, follows:

He would render Latin his *linguam vernaculam*, not clogging his memory with tedious rules, after the common pedantic fashion, but by way much more easy; so that if Sir Robert lived till the Prince were seven years old, the nimblest Latinist should find him his match. Proposes to make the French, for her Majesty's respect, his first learned tongue, and the Italian and Spanish also, so as he shall be able to read, write, or discourse therein. On the least discernible weariness in him, Sir Robert would wait upon him to some exercise or recreation,⁴ so framed as to be instructive to him. In his recreations Sir Robert would feed his mind with variety of narratives, not such as foolish women use to trouble the peace of tender minds withal, but such as the history of the Bible from Genesis to Acts, and what is worth observation in historians, of whom Sir Robert has not yet met with any one that has read more than himself, nor whose memory has more faithfully kept what has been committed to it. At other times he would entertain his fancy with the fables of the

¹ Terence, *Eun.* 41.

² Thomas Seacombe in *Dictionary of National Biography*, s.v. “Le Grys, Sir Robert.”

³ Pollard, A. W., and Redgrave, G. R., *A Short-Title Catalogue of Books Printed in England, Scotland, and Ireland . . . 1475-1640* (London, The Bibliographical Society, 1926), 574.

⁴ It may be pointed out that the precaution against wearying the child is part of the philosophy of Progressive Education.

poets, and the philosophy which is included in those fictions; finally he would make him familiar with arithmetic, geography, and the art of war. . . .⁵

There is very little doubt that the "way much more easy" suggested by LeGrys is what we should call the Direct Method. Moreover it is rather noteworthy that LeGrys proposed to make Latin the child's *lingua vernacula*, just as the advocates of the Direct Method propose to teach Latin as if it were the child's native tongue. The Direct Method, far from being something new, is in fact very old,⁶ and it remains for the intrepid scholar who undertakes to write a complete history of classical scholarship to place it in its proper perspective and to delineate, by means of this petition of LeGrys, among other evidence, a certain dissatisfaction with the prevalent method of teaching Latin during the first half of the seventeenth century.

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⁵ *Calendar of State Papers, Domestic Series, of the Reign of Charles I, 1633-34*, ed. by John Bruce (London, 1863), 375.

⁶ Cf. Shouse, J. B., "Four Centuries of the Latin Problem," *Education* LIX (1938-39), 242-249, discussing (243) Ascham's disparagement of the Direct Method.

BOOK REVIEWS

[Review copies of classical books should be sent to the Editorial Office of the JOURNAL at Washington University, St. Louis, Mo. Such works will always be listed in the department of Recent Books, and those which seem most important to the readers of the JOURNAL will also be reviewed in this department. The editor-in-chief reserves the right of appointing reviewers.]

ULLMAN, B. L., and HENRY, NORMAN E., *Latin for Americans—Second Book*: New York, The Macmillan Company (1942). Pp. xii+462+liv. \$2.40.

This book is a revised edition of the *Second Latin Book* by the same authors. The Preface strengthens the impression made by the title, that the authors subscribe to the present emphasis on the value of Latin as a social-science subject. If advertising of this value is necessary, in order to "sell" Latin, it can only be because neither parents nor pupils can now be influenced by the claim that the study of this language is the best of all school disciplines in the laws of language and of thought. The publishers announce that the book contains 484 pages, but have not included in their reckoning the 44 pages of the Latin-English and English-Latin vocabularies. There are 412 pages in the body of the book, but it would take much time and patience to determine how much of this is Latin text, since there are notes at the bottom of the page, many run-in illustrations, and (following the short portions of text) sections on forms and syntax, vocabularies, English-Latin exercises, "word studies," "thought questions" (generally known as "comprehension"), and "discussions in English" on such subjects as Reading in the Latin Word Order, Civil Liberty and Democracy, Warfare in Ancient and Modern Times.

The Latin text in Parts I and II consists of a story about Roman boys. In Part III there are fourteen adapted selections from prose writers, chiefly Livy and Pliny, twenty-seven pages of "Supplementary or Sight Reading," and Dr. Lawler's play *Sabinae*. Her *Bulla* appears in Part II. Part IV contains *The Argonauts* from Ritchie's *Fabulae Faciles*, Part V some of the *Gallic War*, Part VI four selections from Ovid's *Metamorphoses*. The omitted chapters

of Caesar are summarized in English, and Books I and II are simplified. Chapters 37 to 54 of Book I are represented by eleven lines of Latin and twenty-nine of English; of Book III, three chapters of the text and five lines of a fourth chapter are given. In all, there are only a little over 1700 lines and half-lines of Caesarian text. Parts I to V are, according to the Preface, in the form of lessons, but the extent of the lessons is not clearly defined. Selection XIII of Part III has thirty-two lines from Pliny, with "thought questions," a direction to read twenty-six pages in books of reference, the conjugation of *malo*, four English sentences to be rendered into Latin, a vocabulary of ten words, and sections on synonyms and the spelling of English words derived from Latin.

The Latin-English vocabulary contains about 2800 words, and many other words are translated in foot-notes. The "word studies" treat cleverly not only the derivation and spelling of English words, but Latin secondary derivatives also. There is enough on the derivation of Spanish words from Latin to have value for pupils beginning the study of Spanish, which seems destined to become the chief modern foreign language in the curriculum of our schools.

The publishers announce that there are more than four hundred illustrations in the book, of which over one hundred "show the influence of Roman architecture on the designs of our modern world." There are large colored maps of Italy, the Roman Empire, and Gaul. Few works of modern artists are used, and I have noted less than a dozen cases where ancient material is referred to a museum or otherwise identified. This is, perhaps, of slight importance in the teaching of second-year Latin, if the pictures are interesting and, in one way or another, really illustrate the text. The many photographs are uniformly good; about the imaginative pictures there may be a difference of opinion.

In the Appendix there are twenty-four pages of "Basic Forms" and sixteen of "Basic Syntax." One may doubt whether so brief a treatment of constructions is sufficient, especially when one notices that some of them have been mentioned previously only in the notes, where the bare name is given, with a reference to the Appendix. The second year of Latin is too early for the study of other than normal constructions, but the normal constructions

should not be presented to the pupil in such a way that he will be obliged later to unlearn what he has been taught. In the treatment of syntax, the word "always," or the implication of invariability, should be avoided. On this ground, one may object to some statements in the book we are considering, such as "*Cum* is omitted in certain military phrases denoting accompaniment," where "may be" would fit the facts. The example given is *omnibus suis copiis*, but *omnibus copiis* is used with *cum* eight times in *B.G.* I-VII, five times without *cum*. The pupil is told that *careo*, *abstineo*, *desisto*, *excedo*, and *libero* take the ablative without a preposition, but three of these five verbs are used also with a preposition. It is not easy to formulate a general rule for the ablative of separation, but Hale's is fairly simple and generally correct. The statement regarding the omission of *in* in the expression of place where is again misleading through the employment of "is," instead of "may be." It is too broad in implying that the preposition *in* is regularly omitted with *loco*, *locis*, and *parte*; too narrow in implying that it is omitted with *totus* only when the adjective occurs "in certain fixed expressions like *toto orbe terrarum*." "Anticipatory" is scarcely an appropriate designation of a clause in which the perfect indicative is used with *dum* or *priusquam*. *Uni militi* is translated "a soldier" on p. 308, "one of the soldiers" on p. 443. The words are from *B.G.* II, 25, 2, where some editors bracket *uni* or *militi*. The first rendering is misleading, while the second may puzzle the pupil who notices the rule on the preceding page, that the ablative with *ex* or *de* is regularly used with cardinal numerals, instead of the genitive.

There is a temptation to scrutinize the "made Latin" in *Latin for Americans*, but this addition would make the review much longer than the editor of the *CLASSICAL JOURNAL* wishes it to be. Furthermore, American teachers have become accustomed to the faulty Latinity of our schoolbooks, and ask only that words and forms be Latin, constructions and order of words not glaringly unidiomatic. It must be acknowledged, too, that the most competent of scholars cannot write finished Latin, when he is confined within the bounds of a small vocabulary and restricted to particular forms and constructions.

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PRITCHARD, JOHN PAUL, *Return to the Fountains*, Some Classical Sources of American Criticism: Durham, North Carolina, Duke University Press (1942). Pp. 271. \$3.00.

Every sound scholar recognizes the need of limiting his subject. A clear answer to a small question is usually worth more in the long run than a vague answer to a large one. But it is, unfortunately, possible so to limit one's self as to stultify one's results; to seek scholarly selection and achieve evasion.

Professor Pritchard's purpose is admirable. He aims to show that the influence of classical literary criticism upon American critics, from William Cullen Bryant to Stuart P. Sherman, was far greater than is generally realized. He does not, however, attempt to include the whole corpus of classical criticism; he limits himself to the *Poetics* of Aristotle and the *Ars Poetica* of Horace. "These classical critics," he adds, "have entered so deeply into the literary theories of the Renaissance and modern times that each author on our list could have met practically all the Aristotelian and Horatian ideas without having read either Aristotle or Horace." Nor does it matter much whether any given critic got his ideas at first or at second hand, so long as his theory and practice conform to the classical principles.

The only measure of a critic's ability, and of the extent to which he has profited by knowledge of the classics, is to be found in his application of his theories. Here Professor Pritchard evades a plain duty. "The author," he says, "as a student primarily of classical Greek and Latin Literature, has seldom ventured to express any judgment of his own upon the merits of the American critics." But such judgments were a main part of his job. What good did it do Lowell, for instance, to have Horace at his tongue's end, and to commend *limae labor*, when his own critical essays are among the most verbose and incoherent in the whole range of our literature? Where did E. C. Stedman's knowledge of Aristotle lead him, when he lavished some of his heartiest praises upon the poetry of T. W. Parsons, Edmund Gosse, Bayard Taylor, and Lord Houghton? Stedman, grounded in the classics, was capable of declaring that the characters in *Chastelard* were "drawn strongly and distinctly"; Walt Whitman, with no Greek or Latin, came nearer the truth

when he called Swinburne a "damned simulacrum." Was Paul Elmer More, failing to be moved by *The Scarlet Letter*, and closing *Ghosts* "with a feeling of inner suffocation," revealing weaknesses in those works, or in himself? If Professor Pritchard was to make his book significant and stimulating, these questions, and scores like them, demanded explicit answers.

Moreover, it is not enough, in studying American literature, to confine one's self to American authors. Thus, Professor Pritchard explains the didacticism of the New England writers as part of their Puritan heritage. "In Longfellow's youth, New England liked sermons. Preaching required a full man; she was doubtful of the masculinity of versemaking. The natural compromise on the part of the poets, who hardly need Horace to lecture them on the advantages of mingling *utile* and *dulce*, was the verse with a moral." But preaching was not confined to New England; a hang-over from the didacticism of the English eighteenth century, it characterized Victorian literature on both sides of the Atlantic. For instance, Tennyson's natural *metier* was sensuous descriptive verse; Browning's was the dramatic monologue. But both poets tried, by taking thought, to add a cubit to their statures, and to make themselves into philosophers by sheer will-power. Carlyle and Arnold, Thackeray and George Eliot, all preached as long, as often, and as obtrusively, as the preachingest Yankee ever did.

Professor Pritchard has brought together within covers all that the leading American critics of the past had to say about their knowledge of, and indebtedness to, Horace and Aristotle. He could have made his book more stimulating and enlightening had he not set its aim too low.

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The Greek Political Experience, Studies in Honor of William Kelley
Prentice: Princeton, Princeton University Press (1941). Pp.
252. \$2.00

This volume, consisting of fourteen essays, a Bibliography, and Index, was written for, and dedicated to, Professor William Kelley Prentice *natalem agenti septuagesimum*. As a collection of essays it

has the unusual merit among *Festschriften* of being organized around one central theme. If the names of the several authors had been omitted, the reader might not become aware of the collaboration. This unity of style and theme materially enhances the value of the work.

The volume opens with an essay, "The People and the Value of their Experience," by Norman T. Pratt, Jr., and closes with an "Epilogue," by Allan Chester Johnson. Other studies in order are: "From Kinship to Democracy," by J. Penrose Harland; "Democracy at Athens," by George M. Harper, Jr.; "Athens and the Delian League," by B. D. Meritt; "Socialism at Sparta," by P. R. Coleman-Norton; "Tyranny," by Malcolm MacLaren, Jr.; "Federal Unions," by Charles A. Robinson, Jr.; "Alexander and the World State," by O. W. Reinmuth; "The Antigonids," by John V. A. Fine; "Ptolemaic Egypt: a Planned Economy," by Sherman Leroy Wallace; "The Seleucids: the Theory of Monarchy," by Glanville Downey; "The Political Status of the Independent Cities of Asia Minor in the Hellenistic Period," by David Magie," and "The Ideal States of Plato and Aristotle," by Whitney J. Oates.

In dealing with a work of this scope and nature, the reviewer can make only a few general comments. Since one would infer from the title and plan of the work that it proposed to offer a complete account of what the Greeks did and thought along political lines, perhaps it is not unfair to regret the omission of an essay on Greek, and especially Athenian, law and legal philosophy. To the amateur of ancient politics perhaps the most interesting studies will be those dealing with the Hellenistic period. We have, to be sure, the brilliant examples of tyranny and democracy as part of our historical and literary heritage, but the ideas generated in the Hellenistic period have been active throughout the history of western civilization. The last of the king-emperors, heirs of Alexander, died not so long ago at Doorn.

Perhaps the most provocative essay is Oates' discussion of the ideal states of Plato and Aristotle. It is part of his thesis that Plato and Aristotle were not anti-democratic in the strictest sense of the word. In fact, when we determine their fundamental position, it appears that "Both are clearly committed to the principle of con-

trolled freedom, individual human dignity, and to the hatred of tyranny (211)." This, and much more in Plato's and Aristotle's political thought, needs re-emphasis and restatement. Too much of the criticism coming from the fringes of classical scholarship is based on superficial reading and on the elaboration of incidental rather than main points.

The Greek Political Experience stands as a competent survey of Greek political experiments, practises, and theories, written in the best tradition of classical scholarship and based on the sum of our factual knowledge to the time of writing. It may be recommended to the mature student and the non-specialist on this basis.

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Minor Attic Orators I: Antiphon, Andocides, Translated by K. Maidment, "Loeb Classical Library": Cambridge, Harvard University Press (1941). Pp. xii + 588. \$2.50.

This volume is done with the usual care and thoroughness that characterize the Loeb texts. The two authors included, while not the most important or best known among the Attic orators, are still of extreme importance, the first because he is closest to the beginning of oratory and has left a fair-sized body of work illustrating method, the second because he is an example of the self-made orator, the orator who was not trained according to the formal laws of any school.

The Preface to the volume states that the text of Antiphon is that of I. Bekker, for the main speeches, and that for the text of the papyrus fragment, *περὶ τῆς μεταστάσεως*, Thalheim's edition is used. To the text and translation of the three speeches and the Tetralogies of Antiphon is prefixed a brief Bibliography, and in each case an analysis of the speech and history of its circumstances. The introduction to the Tetralogies is especially good in its history of law and court procedure. The larger fragments are included and discussed, but those are omitted which are made up of a single word or where the definition of a word makes reference to a speech of Antiphon.

The life of Andocides is sketched in the introductions to the

three speeches by that author. The speech *Against Alcibiades* is included, as usual, with the other speeches. The author comes to the conclusion, after sifting the evidence derived from Plutarch to the effect that it was the work of Phaeax, that here is an example of a speech written as a literary exercise in the fourth century. To the speeches of Andocides, as to those of Antiphon, is prefixed a brief analysis of contents.

The question of translation is always an important one. Since the orator is always seeking to speak as powerfully as he can, manner of expression was always of prime importance to him. It would seem that as great an attempt as possible should be made to reproduce the form of the speech. Of course, on this there is always disagreement among scholars. In this volume the translations are pleasing and have a good deal of life and vigor. Sometimes, however, the form of the Greek is sacrificed. Take a brief example from the well-known passage from *On the Mysteries*, describing Andocides' first night in prison (Sect. 48):

We were all thrown into one prison. Darkness fell, and the gates were shut. Mothers, sisters, wives, and children had gathered. Nothing was to be heard save the cries and moans of grief-stricken wretches bewailing the calamity which had overtaken them. In the midst of it all, Charmides, a cousin of my own age who had been brought up with me in my own home since boyhood, said to me . . .

Take another translation that keeps closer to the form:

When we were all in the same prison and it was night and the prison (doors) had been closed (friends) came, to one his mother, to another his sister, to another his wife and children, and when there was shouting and wailing from those who bemoaned and lamented the calamity that was upon them, Charmides, who was a cousin of my own age and brought up with me in our house from boyhood, said to me . . .

Evidently the former is more direct. The omission of "when" and its reproduction later by "in the midst of it all" gives more directness. It is more graphic, more rapid, and shows more emotion in the speaker. But in those features it does not quite represent the Greek orator.

THOMAS SHEARER DUNCAN

Washington University

HINTS FOR TEACHERS

[Edited by Grace L. Beede, University of South Dakota, Vermillion, S. D. The aims of this department are threefold: to assist the inexperienced teacher of classics, to help the experienced teacher keep in touch with matters of interest to the professional world, and to serve as a receiving center and distributing point for questions and contributions on teaching problems. Questions will be answered by mail or in the pages of this department. Contributions in the form of short paragraphs dealing with projects, tests, interest devices, methods, and material are requested. Anything intended for publication should be typed on stationery of regular size. All correspondence should be addressed to the editor of this department.]

Regimental Mottoes in Latin¹

Lieutenant Colonel S. G. Brady, U.S.F.A., Rtd., to whom we are indebted for this most welcome contribution, has written as follows:

Being a classically-minded man and having read your "Hints for Teachers" Department¹ in the CLASSICAL JOURNAL, to which I am a subscriber, I am enclosing a list of regimental mottoes in Latin, gathered from my collection of regimental crests, badges, devices, and insignia. As you see, they include our own Regular, National Guard, and Reserve Regiments, and I thought good to include those that I have of our splendid allies, Britain and the Fighting French. In include one lone Navy motto in Greek, *πρῶτοι ἐπόμεν*. Perhaps the fact that the Navy seems to go further in a classical direction comes from their very name, *Classis Americana*. Many regiments with duplicate mottoes have been omitted. For example, there are many *Semper Paratus*, *Nec Aspera Terrent*, *Nulla Vestigia Retrorsum*, etc.

U. S. ARMED FORCES

REGULAR ARMY COAST ARTILLERY REGIMENTS

First C. A.

Primus Inter Pares

Second C. A.

Fidus Ultra Finem

Third C. A.

Non Cedo, Ferio

Fourth C. A.

Audacia

Seventh C. A.

Nullius Pavet Occursum

Fifty-fifth C. A.

Vigilantia

¹ See also Bessie Rathbun and Amy Crabbe, "Book Mark: Latin Goes to War," CLASSICAL JOURNAL XXXIX (April, 1944) 430 f.

NATIONAL GUARD COAST ARTILLERY REGIMENTS

| | |
|---------------------------------|-------------------------------------|
| 202nd C. A. | 250th C. A. |
| <i>Arte Et Armis</i> | <i>Oram Occidentalem Defendimus</i> |
| 211th C. A. | 252nd C. A. |
| <i>Monstrat Viam</i> | <i>Ut Quocumque Paratus</i> |
| 240th C. A. | 260th C. A. |
| <i>Semper Primus Et Fidelis</i> | <i>Ferio, Tego</i> |
| 245th C. A. | |
| <i>Pro Patria Armamus</i> | |

REGULAR ARMY FIELD ARTILLERY REGIMENTS

| | |
|------------------------------------|-----------------------------------|
| First F. A. | Sixteenth F. A. |
| <i>Primus Aut Nullus</i> | <i>Macte Nova Virtute</i> |
| Third F. A. | Eighteenth F. A. |
| <i>Accuratio Et Celeritas</i> | <i>Per Aspera Ad Astra</i> |
| Seventh F. A. | Twenty-fourth F. A. |
| <i>Nunquam Aerumna Nec Proelio</i> | <i>Crescit Sub Pondere Virtus</i> |
| <i>Fractus</i> | Twenty-fifth F. A. |
| Twelfth F. A. | <i>Tace Et Face (sic.)</i> |
| <i>Nec Temere Nec Timide</i> | Sixty-eighth F. A. |
| Fourteenth F. A. | <i>Viam Sibi Aperire</i> |
| <i>Ex Hoc Signo, Victoria</i> | Eighty-third F. A. |
| | <i>Flagrante Bello</i> |

NATIONAL GUARD FIELD ARTILLERY REGIMENTS

| | |
|-----------------------------|------------------------------|
| 101st F. A. | 123rd F. A. |
| <i>Vincere Est Vivere</i> | <i>Parati Et Volentes</i> |
| 102nd F. A. | 124th F. A. |
| <i>Sic Itur Ad Astra</i> | <i>Facta Non Verba</i> |
| 108th F. A. | 130th F. A. |
| <i>Non Sibi Sed Patriae</i> | <i>Semper Parvo Meliores</i> |
| 110th F. A. | 132nd F. A. |
| <i>Sicut Quercus</i> | <i>Fient Rotae Rotare</i> |
| 117th F. A. | 134th F. A. |
| <i>Parati Armis</i> | <i>Fidus Et Audax</i> |
| 118th F. A. | 139th F. A. |
| <i>Nescit Cedere</i> | <i>Arma Pacis Fulcra</i> |
| 119th F. A. | 145th F. A. |
| <i>Viam Praeparamus</i> | <i>Pro Deo Pro Patria</i> |
| 121st F. A. | 150th F. A. |
| <i>Catervae Ferreae</i> | <i>Fide Et Virtute</i> |
| 122nd F. A. | 189th F. A. |
| <i>Prompti Et Parati</i> | <i>Honoris Custos</i> |

RESERVE FIELD ARTILLERY REGIMENTS

| | |
|-------------------------------------|--|
| 441st F. A. <i>Agere Et Pati</i> | 497th F. A. <i>Nunc Aut Numquam</i> |
|-------------------------------------|--|

REGULAR ARMY INFANTRY REGIMENTS

| | |
|--|--|
| First Infantry <i>Semper Primus</i> | Twenty-seventh Infantry <i>Nec Aspera Terrent</i> |
| Eighteenth Infantry <i>In omnia Paratus</i> | Thirty-first Infantry <i>Pro Patria</i> |

NATIONAL GUARD INFANTRY REGIMENTS

| | |
|---|---|
| 105th Infantry <i>Possumus Et Vincemus</i> | 122nd Infantry <i>In Bello Paceque Primus</i> |
| 106th Infantry <i>Fidelis Et Constans</i> | 131st Infantry <i>Ducit Amor Patriae</i> |
| 107th Infantry <i>Pro Patria Et Gloria</i> | 144th Infantry <i>Par Oneri</i> |
| 108th Infantry <i>Virtute Non Verbis</i> | 149th Infantry <i>Esto Perpetua</i> |
| 109th Infantry <i>Cives Arma Ferant</i> | 160th Infantry <i>Habeant!</i> |
| 110th Infantry <i>Cuiusque Devotio Est Vis Regi- menti</i> | 167th Infantry <i>Signa Inferemus</i> |
| 113th Infantry <i>Fidelis Et Fortis</i> | 169th Infantry <i>Armis Stant Leges</i> |
| 120th Infantry <i>Virtus Incendit Vires</i> | 182nd Infantry <i>Avitos Inuamus Honores</i> |
| 121st Infantry <i>Faciendum Est</i> | 185th Infantry <i>Numquam Non Paratus</i> |
| | 186th Infantry <i>Custodes Portae Occidentis</i> |

RESERVE INFANTRY REGIMENTS

| |
|--|
| 315th Infantry <i>Qui Me Tangit, Paenitebit</i> |
|--|

REGULAR ARMY ENGINEER REGIMENTS

| | |
|---|---|
| 27th Engineers <i>Numquam Oliosi</i> | 30th Engineers (Typographical) <i>Imprimis</i> |
|---|---|

NATIONAL GUARD ENGINEER REGIMENTS

| | |
|---|---|
| 102nd Engineers <i>Defendam</i> | 111th Engineers <i>Fortis Et Fidelis</i> |
| 103rd Engineers <i>Paratus</i> | 112th Engineers <i>Bello Ac Pace Paratus</i> |
| 106th Engineers <i>Virtute Et Armis</i> | 118th Engineers <i>Facta Probant</i> |
| 108th Engineers <i>Magna Est Veritas</i> | 121st Engineers <i>Nihil Timemus</i> |

ENGINEERING SCHOOL

Animis Opibusque Parati (Aeneid II 799)²

REGULAR ARMY MEDICAL REGIMENTS

| | |
|--|--|
| Walter Reed General Hospital <i>Scientiae Inter Arma Spiritus</i> | Second Medical Regiment <i>Servimus Ut Alii Vincant</i> |
| Eleventh Medical Regiment <i>Curare</i> | |

NATIONAL GUARD MEDICAL REGIMENTS

| | |
|--|--|
| 101st Medical Regiment <i>Semper Adiuvare</i> | 108th Medical Regiment <i>Servamus</i> |
| 102nd Medical Regiment <i>Cura Comites Custodimus</i> | 112th Medical Regiment <i>Auxilium Semper Adest</i> |
| 103rd Medical Regiment <i>Consilio Et Animis</i> | 113th Medical Regiment <i>Firmitas Et Sanitas</i> |
| 104th Medical Regiment <i>Pro Deo, Patria, Et Vicino</i> | 118th Medical Regiment <i>Qui Victores Sustinet, Victoriam Participat</i> |
| 105th Medical Regiment <i>Non Pro Nobis Sed Pro Aliis</i> | 135th Medical Regiment <i>Auxilium Omnibus</i> |
| 107th Medical Regiment <i>Servimus</i> | |

² This motto was contributed by Professor Clarence Forbes, University of Nebraska at Lincoln, in response to a request attached to the article cited in footnote 1, above. Noticing the misprint there in the Marine motto, of *Semper Fideles* instead of the correct form, *Semper Fidelis*, Professor Forbes warns that this negligent editor may be court-martialed.—Another response, coming from Esther Vannice, Clinton Community High School, Clinton, Illinois: Combat Engineers, *Victoria Ex Scientia*.

OBSERVATION BATTALIONS, REGULAR ARMY

First Observation Battalion
Video Et Audio

Third Observation Battalion
Locamus

UNITED STATES AIR FORCE

First Pursuit Group

Aut Vincere Aut Mori

Second Air Base Squadron

Ex Fundamento Vires

Second Bombardment Group

Mors Et Destructio

Third Attack Group

Non Solum Armis

Fifth Composite Group

Parati Defendere

Sixth Composite Group²

Parati Defendere

Ninth Bombardment Group

Mors Ab Allo

Eighteenth Pursuit Group

Unguibus Et Rostro

Ninth Observation Group²

Semper Paratus

Thirty-first Observation Squadron

Summo Est Opportunitas

AIR FORCE WEATHER WING

Coelum Ad Proelium Elige

AIR FORCE ADVANCED FLYING SCHOOL

Ut Viri Volent

AIR FORCE ENGINEERING SCHOOL

Animis Opibusque Parati

AIR FORCE MEDICAL SCHOOL

Volanti Subvenimus

FLEET AIR FORCE

Bombing Squadron 2

πρῶτοι ἐπιμεν

REGULAR ARMY CAVALRY REGIMENTS

First Cavalry

Animo Et Fide

NATIONAL GUARD CAVALRY REGIMENTS

| | |
|----------------------------|-------------------------------|
| 102nd Cavalry | 111th Cavalry |
| <i>Fide Et Fortitudine</i> | <i>Pro Civitate Et Patria</i> |
| 106th Cavalry | 114th Cavalry |
| <i>Utrumque Ubique</i> | <i>Via Vi</i> |
| 107th Cavalry | 116th Cavalry |
| <i>Facere Non Dicere</i> | <i>Sine Mora</i> |

NATIONAL GUARD QUARTERMASTER REGIMENTS

| | |
|-----------------------------|-----------------------------|
| 26th Quartermaster Regiment | 37th Quartermaster Regiment |
| <i>Non Sibi Sed Omnibus</i> | <i>Servitudo Pro Acie</i> |

MISCELLANEOUS—OTHER SERVICES

| |
|--|
| Command and General Staff School |
| <i>Ad Bellum Pace Paratus</i> |
| Regular Army Signal Corps Battalions |
| Fifteenth Signal Battalion |
| <i>Fideliter Servimus</i> |
| National Guard Signal Corps Battalions |
| 101st Signal Battalion |
| <i>Pro Patria Et Unitate</i> |
| Adjutant General's School ² |
| <i>Ut Adjuvemus Discimus</i> |
| 507th Parachute Infantry Regiment ³ |
| <i>Descende Ad Terram</i> |

BRITISH ARMY

CAVALRY (REGIMENTS)

| | |
|---------------------------------|---------------------------------------|
| First Dragoons | Fourth Hussars |
| <i>Spectemur Agendo</i> | <i>Mente Et Manu</i> |
| Second Dragoon Guards | Eighth Hussars |
| <i>Pro Rege Et Patria</i> | <i>Pristinae Virtutis Memores</i> |
| Fourth Dragoon Guards | Eighteenth Hussars |
| <i>Quo Fata Vocant</i> | <i>Pro Rege, Pro Lege, Pro Patria</i> |
| Fifth Dragoon Guards | <i>Conamur</i> |
| <i>Vestigia Nulla Retrorsum</i> | Nineteenth Hussars |
| | <i>Merebimur</i> |

FIFTH LANCERS

Aut Cursu Aut Cominus Armis

INFANTRY (REGIMENTS)

| | |
|-----------------------------------|-------------------------------------|
| Coldstream Guards | King's Own Yorkshire Light Infantry |
| <i>Nulli Secundus</i> | <i>Cede Nullis</i> |
| Scots Guards | King's Shropshire Light Infantry |
| <i>Nemo Me Impune Lacessit</i> | <i>Aucto Splendore Resurgo</i> |
| Irish Guards | The Buffs |
| <i>Quis Separabil?</i> | <i>Invicta</i> |
| King's Royal Rifles | Royal Warwickshires |
| <i>Celer Et Audax</i> | <i>Vi Et Armis</i> |
| Argyll and Sutherland Highlanders | Devonshire Regiment |
| <i>Ne Obliviscaris</i> | <i>Semper Fidelis</i> |
| King's Own Scottish Borderers | Duke of Wellington's Regiment |
| <i>Nisi Dominus Frustra</i> | <i>Virtutis Fortuna Comes</i> |
| Lancashire Fusiliers | Dorsetshire Regiment |
| <i>Omnis Audax</i> | <i>Primus in Indis</i> |

MISCELLANEOUS

| | |
|-----------------------------|--------------------------|
| Royal Regiment of Artillery | Royal Army Medical Corps |
| <i>Ubique</i> | <i>In Arduis Fidelis</i> |
| Royal Corps of Signals | Royal Army Pay Corps |
| <i>Certa Cito</i> | <i>Fide Et Fiducia</i> |

ARMY OF THE FIGHTING FRENCH

| | |
|--------------------------------|---------------------------------|
| First Battalion Light Infantry | Second Battalion Dragoons |
| <i>Ex Ungue Leonem</i> | <i>Da Materiam, Splendescam</i> |
| 372nd Regiment of Artillery | |
| <i>Et Decus Et Robur</i> | |

S. G. BRADY

LIEUTENANT COLONEL U.S.F.A., RTD.

More Latin Mottoes for the Armed Forces

"Recently in the 'Hints for Teachers' department of the CLASSICAL JOURNAL," writes (Rev.) L. R. Burns, S.J., "we read of the Latin mottoes for the armed forces. As a wartime hobby for the Latin classes I have made a collection of military insignia with Latin mottoes, among them being the following:¹

¹ Those appearing in the article of Lieutenant Colonel S. G. Brady, above, we omit from this list in order to avoid duplication.

Acta Non Verba, Maritime Service
Amor Patriae
Cedat Fortuna Peritis, Fort Sill Artillery School
Certo Ictu Dirigo
Coelis Imperamus
Cura Dat Victoriam
Custodes Portae Occidentis
Ingenio Vincimus
In Omnia Paratus
Judicium Initium Vis, 22nd Quartermaster
Littore Sistimus

Noli Me Tangere, 2nd Infantry
Non Nobis Solum, 1st Ordnance
Paramus Viam
Paratus
Paratus et Vigilans
Peragimus, 358th Infantry
Semper Constans, 51st Signal Corps
Tam Marte Quam Minerva, 18th Coast Artillery
Vide et Dice (sic), Navy Observation Sq.
Vigila et Acta (sic), 344th Field Artillery

REV. L. R. BURNS, S.J.

University of San Francisco
San Francisco, California

Latin Mottoes of the Services

From the *Nuntius*, Senior High School, Little Rock, Arkansas:

De Caelo Ducimus, The Parachute School, Airborne Command, Fort Benning, Ga.

Non Sibi Sed Cunctis, Quartermaster Replacement Training Center, Camp Lee, Virginia

Vi et Armis, 744th Tank Destroyer Battalion

Fit Via Vi, 773 Tank Destroyer Battalion

Volens et Potens, Fourth Engineers Department

Defendimus, Fifty-ninth Coast Artillery

From *Diurna Classis Caesaris*, Garnett, Kansas, High School:

Firmo et Tueor, Medical Corps

Sustineo Alas, Air Forces

Mobilitate Vigemus, Cavalry School

Elementis Proelium Regamus, Chemical Warfare School

Ex Scientia Tridens, Naval Academy, Annapolis

America Pulcherrima

I

Pulcherrima caelis latis
Undisque frumenti
Et montibus purpureis
Supra fruges campi.
America, America,
Te Deus gratia
Ornet et coronet bonum
Ab mar(i)ad maria.

III

Pulcherrima viris visis
Liberant(i)in pugna,
Obliti sui qui dabant
Vitam pro patria.
America, America,
Te Deus molliat,
Successu facto nobili,
Divine augeat.

II

Pulcherrima vestigiis
Impressis per silvam
A viris excudentibus
Libertatis viam.
America, America,
Te Deus temperans
Libertate(m)in lege firmet,
Omne malum sanans.

IV

Pulcherrima imagine,
Labentibus annis,
Albastrar(um) urbium
Et sine lacrimis.
America, America,
Te Deus gratia
Ornet et coronet bonum
Ab mar(i)ad maria.

WILDA S. SHOPE¹*Upper Darby Junior High School**Upper Darby, Pennsylvania*

¹ Miss Shope's hobby is putting songs into Latin. You will find this version of "America the Beautiful" quite easy to sing.

CURRENT EVENTS

[Edited by George E. Lane, Thayer Academy, Braintree, Mass., for territory covered by the Association of New England and the Atlantic States; John N. Hough, Ohio State University, Columbus, Ohio, for the Middle States east of the Mississippi River; Russell M. Geer, Tulane University, New Orleans, La., for the Lower Mississippi Valley and the Southwest; Kevin Guinagh, Eastern State Teachers' College, Charleston, Ill., and Franklin H. Potter, the University of Iowa, Iowa City, Ia., for the Middle Western States. News from the Pacific Coast may be sent to Fred L. Farley, College of the Pacific, Stockton, Calif.]

This department will present everything that is properly news of general appeal, but considerations of space compel the editors to ask that items be made as brief as possible. Whenever feasible it is preferable to print programs of meetings which would draw an attendance from a large area as live news in advance of the date rather than as dead news after the event. In this connection, it should be remembered that the December issue, *e.g.*, appears on November fifteenth, and that items must be in hand five or six weeks in advance of the latter date.]

American Classical League

A joint meeting of the American Classical League and the New York Classical Club will be held in New York City October 27-28. The general theme of the meeting will be "The Classics during the War and After." This will not be a general meeting of the League but a local one for the vicinity of New York. Notices will be sent to League members in states near New York early in October. Others interested may write for copies of the program to the American Classical League, Vanderbilt University, Nashville, Tenn. It is hoped that members in other centers may arrange similar meetings.

Iowa—Classical Conference at Cornell College

The Classical Conference held at Cornell College, Mount Vernon, Iowa, May 12 and 13, was well attended and much interest was shown by those present. Teachers from Wisconsin, Illinois, Iowa, Minnesota, Michigan, Indiana, Missouri, and North Dakota were present. Seventeen different universities and colleges were represented and twenty-three high schools. There were about sixty-five out of town visitors on the campus, and many of the Cornell College faculty and students took advantage of the meetings. The interest shown in this conference was most heartening to all who are interested in the cause of the humanities.

Professor Walter Agard, of the University of Wisconsin, was the featured speaker and he more than came up to expectations. He gave a talk at the Cornell chapel called "Building a Better America" which was most enthusi-

astically received by all who heard it. His talk to the Cornell faculty and others on "The Humanities in Post-War Education" provoked much stimulating discussion. His two lectures at the Conference proper were entitled "Classical Mythology in Modern Sculpture" and "The *Aeneid* as Contemporary History." Other interesting and worth-while papers were given by Norman Johnson, of Knox College, on "Ancient Greats"; Sister Mary Joseph Aloysius, of Clarke College, on "Ancient and Modern *Odysseys*"; Ortha Wilner, of State Teachers' College, Milwaukee, on "Hero Legends"; Mars Westington, of Hanover College, on "Ancient Sparta and Nazi Germany"; C. C. Mierow, of Carleton College, on "Some Close-Ups of Men of Ancient Rome"; James Kirkpatrick, of Evanston, Ill., on "The Core Curriculum and The Classics"; Elizabeth Crozer, of Mount Clemens, Mich., on "An Opportunist Looks At Latin"; Mrs. Edna H. Miller, of Roosevelt High School, Chicago, on "A Little More Labor at The Oar"; Faith Kurtzweil, of Waterloo, Iowa, on "The Timeliness of Vergil's Agricultural Advice"; Mrs. Edna Bestor, of Newton, Iowa, on "The Survival of Latin in An Industrial Town"; Jonah W. D. Skiles, of Westminster College, on "Settling Now Post-War Objectives in Latin"; A. M. Rovelstad, of the University of North Dakota, on "Classical Instruction for Tomorrow"; Ann E. Miller, of Fort Madison, Iowa, on "Meeting Individual Differences in Latin Classes"; Marian MacKenzie, of Monticello, Iowa, on "My First One-Hundred Years"; and Harriet Echternach, of Sterling, Ill., on "Latin Clubs."

The interest and attendance at this meeting show very plainly that Latin teachers are eager to foregather with one another and exchange their experiences. There is no need for lovers of the humanities to be unduly discouraged. However, they should advertise their wares to the educational world and endeavor to improve them. It is to be hoped that many such conferences may be held throughout the country during the next few years, which are bound to be critical ones for the humanities.

In connection with this conference the Department of Speech and Dramatic Art at Cornell College presented parts of the "Iphigenia at Aulis" under the direction of Albert Franklin Johnson and Bertha French Johnson. There was also an exhibition of materials contributing to the classical atmosphere in the classroom prepared by Miss Marguerite Struble, of Iowa State Teachers' College.

Education—Classical Number

The November issue of *Education* will again be a classical number under the editorship of B. L. Ullman. It will include articles by B. L. Ullman, J. W. D. Skiles, Elizabeth Crozer, Sister Francis Joseph, M. M. Westington, G. A. Land, Sister Mary Joseph Aloysius, H. M. Poteat, N. J. DeWitt, A. M. Withers. Copies of this issue may be secured by sending \$.50 to the Palmer Co., 370 Atlantic Ave., Boston, Mass. Only a limited number of copies will be available.

Lillian Gay Berry, Roman Hoosier

Under this title, the *Indiana University News Letter* of December, 1943 (Volume xxxi, Number 12), published a story of the life and career of Lillian Gay Berry upon the occasion of her retirement as head of the Departments of Latin and Greek at the University of Indiana. Cecilia Hennel Hendricks, of the English department of that university, author of this biography, has drawn a vivid and intimate picture for which all who have known Miss Berry as scholar, teacher, and friend are grateful. We are glad, too, for the charming cut accompanying the biography, letting us glimpse Miss Berry as she sits in her study, surrounded by treasures brought home from her travels and just about to look up at us with her warm smile.

The rich and varied fruits of Lillian Gay Berry's spirit, imagination, and indefatigable efforts reaffirm the truth that "Where there's a will there's a way." Time and again has she been a "frontier-pusher" for the classics. "She was a charter member," writes Miss Hendricks, "and one of the founders of the Classical Association of the Middle West and South, the largest organization of its kind in the world. In 1932 she was the first woman to be its president." So we fellow-members in the Classical Association of the Middle West and South are particularly happy about the tribute this biography pays to Miss Berry (one of many, many honors), who has achieved eminence in her profession, has helped mold the character and careers of hundreds of America's sons and daughters, and whose own career leaves an indelible imprint not only upon the school she has served so notably but upon teachers and the teaching of the classics throughout the country. We also hope that from her "barrel of unpublished manuscripts" she will offer something for the pages of our CLASSICAL JOURNAL.

G. L. B.

Kansas-Missouri

The Classical Association of Kansas and Western Missouri met Saturday, April 22, at Lawrence, Kansas. The program, distributed into morning and afternoon sessions, follows: Sam F. Anderson, University of Kansas, "Tribute to Professor Miles W. Sterling"; Sister M. Magdalita, Marymount College, Salina, "A Plea for the Liberal Arts"; Mrs. Bernice S. Engle, Topeka, "Lemnos, Island of Women"; F. J. Moreau, Dean, School of Law, University of Kansas, "The Value of Classical Training to the Lawyer"; Clarence A. Forbes, University of Nebraska, "Athletics Now and Then"; Winnie D. Lowrance, University of Kansas, "And There Was Sertorius"; Clarence A. Forbes, University of Nebraska, "Book-of-the-Month or Book-of-the-Ages."

Texas—Professor Ginsberg Becomes a Captain

Promotion of First Lieutenant Michael Ginsburg, war orientation officer for the Central Instructors' School, to the rank of captain was announced recently by Randolph Field authorities.

Capt. Ginsburg, in civilian life a professor of history and languages at the University of Nebraska, is director of the CIS war room at Randolph Field, where factual information relating to the war fronts and to the character of America's allies and enemies is made available to flying officers of the famed AAF Training Command instructors' school. War orientation lectures are given each class of instructor trainees by the former Nebraska University professor.¹

Nebraska—Jessie B. Jury

Miss Jessie B. Jury, for twenty-eight years head of the Latin Department of Lincoln High School, retired from teaching last June. Not only was she a master teacher of Latin, but she was also invaluable in her capacity as adviser to students. Her classes were very popular and enrolment was steadily maintained in spite of a national tendency for the number of Latin students to decline. Upon the occasion of her retirement both the principal of her high school and the Lincoln board of education gave high praise to Miss Jury for her long and brilliant record. In this her colleagues and many friends throughout the classical fraternity joint very heartily.

New York—Nelson Glenn McCrea

Classical studies have recently lost an eminent defender in the death of Nelson Glenn McCrea, whose activity was unbroken to the very last. Officially emeritus from 1937, he still continued to lecture on Roman Literature, and was planning to do so for the coming year when a few weeks of illness brought the end on the 31st of May, 1944, in his eighty-first year. His whole academic training, his entire career as a teacher, had been under the auspices of Columbia University, which he served with rare devotion for fifty-five years. He gave time and strength to the work of the department, to committees and councils within her walls and without as well, for example, the Council on Research in the Humanities, of which he was chairman for some years, or the American Academy in Rome, where he was Annual Professor in 1921-1922. Phi Beta Kappa had many demands to make upon him in the conduct of its organized alumni in New York. From that presidency he passed to a nine-years' eminence as a *pater conscriptus* of the United Chapters. More widely known was his long-continued service to the College Entrance Examination Board, bringing him an extensive acquaintance with the much-enduring company of the Readers, critical skill in the setting of papers, not to mention executive experience.

These varied interests and important contributions to them all left little time for scholarly projects of his own, such as a well-advanced work on the philosophy of Cicero, still remaining unfinished, never satisfying his self-criti-

¹ The CLASSICAL JOURNAL welcomes all such information concerning the war activities of classicists.

cal judgment. On the eve of his nominal retirement he brought out a volume of his classical papers and addresses, all marked by literary taste, range of reading, and breadth of outlook, under the title *Literature and Liberalism*, 1936. This included graceful Latin letters in reply to invitations academic from foreign universities and learned societies. It was eminently fitting that one foreign university, that of Padua, honored him with a higher degree, as did Columbia University in 1929.

No bare outline of a long life and its unremitting labors can even suggest what our classical field has lost in his personality of a type increasingly rare. Such unselfish devotion to friends and pupils, past and present, always welcomed at his open door, we shall not soon see again.

FRANK GARDNER MOORE

Columbia University

The Classical News-Letter of Washington University

The *Classical News-Letter* of Washington University, which has made its appearance for the past two years, carries not only notices of courses offered in classics but also short items of timely and lasting interest. Its editor, Professor Norman J. DeWitt, will gladly send copies free of charge to all who ask for them.

Hunter College—A Heartening Request

From the New York *Herald Tribune* of August 5 we learn that at the end of the spring semester of the past academic year "fifteen evening-session students [of Hunter College] urged Dr. Bluma L. Trell, their instructor, to read Demosthenes with them once a week during the summer." We are not disposed to give this bit of reporting the heading "Anything for a Laugh," as the *Herald Tribune* does, but rather to hail it as a proof that under competent instruction young people not only recognize the value of Greek literature, but are willing to make considerable sacrifices to become more proficient in that literature.

Report from Our Southern Daughter

The Southern Section of our Association will not have its usual Thanksgiving meeting in 1944, but hopes that conditions in 1945 will make a meeting possible. But the officers of the Southern Section have by no means been idle, for on September 2, the secretary, Dr. Isabelle Johnson, Assistant Professor of Latin at the Texas State College for Women, at Denton, was married to the president, Dr. Arthur H. Moser, Head of the Department of Classical Languages at the University of Tennessee, and the best man was the vice-president of the Southern Section, J. N. Brown, Professor of Latin at the North Texas State Teachers' College, of Denton. Such triple action and such classical happiness we think worthy of mention in Current Events. Congratulations!

NEWS LETTER NUMBER 29

OCTOBER, 1944

COMMITTEE ON EDUCATIONAL POLICIES CLASSICAL ASSOCIATION OF THE MIDDLE WEST AND SOUTH

DEAR COLLEAGUES:

Greetings for the new school year! May the year be full of hard work and the rich rewards of student appreciation!

Good teaching must still be the watchword of every Latin teacher. Whether we follow traditional patterns or adopt in some measure new procedures in our teaching, we must come to the end of every class day with the certain knowledge that we have given in good measure of the riches of that classical learning bequeathed to us and have illuminated each class hour with allusions appropriate to the times and events of our students' lives. Whatever of the past has a firm grip on the present is contemporary material for our classroom. Whatever men have thought before young men must think through again, and for these problems find better answers if they can. It is our job to lead them to this thinking and make it attractive and valuable.

COMMITTEE REORGANIZATION

A. Pelzer Wagener, national chairman, submits the following statement with regard to the reorganization of the Present Status Committee and outlines the plans for the year's work of the new Committee on Educational Policies:

By action of the Executive Committee at its St. Louis meeting last April the Committee on the Present Status of Classical Education ceased to exist and its members were discharged. In so doing, the Executive Committee expressed "its sincere appreciation to the Committee on the Present Status of Classical Education for its valuable services during the past eight years." A Committee on Educational Policies was then created, constituted for 1944-45 as follows: A. Pelzer Wagener, College of William and Mary, chair-

man; Dorrance S. White, The State University of Iowa; Lenore Geweke, Illinois State Normal University.

As a result of detailed correspondence among themselves in which the secretary-treasurer of our Association, Dr. DeWitt, has participated, the members of the new committee have outlined for their guidance a plan of operations. Members of the old committee and readers of the "News Letter" will recognize in this the retention in modified form of most of the former objectives and procedures. The program includes:

The formation of a committee of two for each state to replace the previous larger committees. The state vice-president will be invited to become one member, while the second will be chosen at large. It will be the duty of the state committee to establish contact with the classical organizations within the state and to foster their activities; to stimulate on the part of teachers activities valuable for improving instruction and for securing favorable publicity, including the holding of "Latin Weeks"; to distribute pamphlets and reprints to influential officials and laymen; to encourage teachers to get in contact with parent-teacher and similar groups and thus build up favorable sentiment; to observe vigilance in noting meetings, conferences, and movements of all kinds affecting the classics and to report these for appropriate action.

. The extension into as many states as possible of the "Latin Week" activity, which has proved its value wherever tried. A special "Latin Week" bulletin will be published and distributed in January.

Publication, under Dr. White's continuing editorship, of several issues of the "News Letter," which has been so valuable an instrument for inspiration and the dissemination of news.

Preparation and distribution of reprints of outstanding articles or editorials which can picture for the non-classicist modern, humanized Latin and the service rendered by Latin instruction as a practical as well as cultural element in the high-school curriculum.

Publication of a pamphlet for high-school students setting forth the case for Latin. If possible, this will contain material produced

by high-school pupils themselves and embodying their own experiences. (Will not you teachers who read this help your committee by sending to us any such material that you can secure, or some which is already in your possession and which is suitable for this purpose?)

Continuation of the work of Dr. Skiles's sub-committee on better correlation of high-school and college Latin, with a view to the publication of its report after this has been submitted to a selected group of high-school teachers for review and criticism. You will remember that a preliminary report furnished the basis for a round-table discussion at St. Louis.

These are tangible and immediate pieces of work. There are other, long-range, projects which the Committee is setting before itself, of less definite character, but which are felt to be of even more vital importance. One of these is the establishment and maintenance of contacts with national educational bodies such as The American Council on Education and The National Education Association. The effort will be made to understand better the projects and policies of these organizations; to acquaint them with our own attitude; and to find out how, in view of the possibilities for general education inherent in Latin instruction, we can best fit into their plans for the post-war period. As a corollary to this, we wish to present more forcefully than ever to our own group of teachers the need for emphasizing, in line with enlightened educational philosophy, the humanistic values of classical studies even on the high-school level. We hope to publish some guidance material or even, at some time, to provide a national counselor. To this end we shall continue to strive to secure the financial support of a national foundation. In line with this, the idea of appointing a field secretary and liaison officer who will work out of the central office has been revived. Through co-operation with the American Classical League this may be brought about.

Such in brief is the program set before itself by your Committee. We hope that some of the objectives will be realized and that we shall all go forward as an energetic group. But results can be secured only in so far as we receive your active backing and the

whole-hearted support of each one of you through working courageously within your own school and community. Your Committee is counting on this.

A CHALLENGE CONFRONTING US

Your editor wishes to call your attention to the report of the Midwest Committee on Education and Post-War Reconstruction (*School and Society*, August 5, 1944, vol. 60, no. 1545, p. 84) in which the following is the third recommendation:

... the conference proposes to support, among others, the following recommendations: an adequate program of Federal support for education to equalize educational opportunity; a strong national organization of teachers; the further development of experimental, modern, progressive methods in public education from the primary grades through the university and a *vigorous opposition to the present widespread propaganda in behalf of traditional methods* ... (italics mine)."

If any of these paratroopers land in your community, inform your Committee at once!

NEWS LETTER FORM

Subsequent "News Letters" will appear sometimes in the CLASSICAL JOURNAL and sometimes in mimeographed form, depending upon whether they contain matters of interest to the general association or confidential and intimate directions for committee work. Any member of the Association may obtain the mimeographed "Letters" by writing to Secretary-Treasurer, Norman J. DeWitt, Washington University, St. Louis, Mo. We solicit news items, clippings of classical interest from your local paper, statistics of enrolments, new teacher-tenure laws, new standards for certification, or methods of publicity—anything of direct interest to the teacher of high-school or college classics. Please send these to the editor of the "News Letter."

Cordially yours,

DORRANCE S. WHITE

1152 East Court Street
Iowa City, Iowa

CLASSICAL ARTICLES IN NON-CLASSICAL PERIODICALS

[Compiled by Professors Adolph Frederick Pauli and John William Spaeth, Jr., of Wesleyan University.]

Ahepan XVIII (1944).—(March–April: 7–9) David M. Robinson, "Greece and the Dodecanese." The first part of the article is an eloquent and pointed statement of the indebtedness of the modern world to ancient Greece. The second part explains briefly why the Dodecanese Islands should be returned to Greece after the war and illustrates some of the cultural contributions made by these islands in ancient times. Among quoted passages is a translation of the famous Hippocratic Oath. [Digest by J. W. Spaeth, Jr.]

American Association of University Professors Bulletin XXX (1944).—(February: 59–71) Louis B. Wright, "Humanistic Education and the Democratic State." Reprinted from the *South Atlantic Quarterly* of April 1942. "The Renaissance found in the civilizations of Greece and Rome qualities for emulation, and they learned the languages that they might unlock stores of wisdom which otherwise would have remained buried. From the classics they got their ideal of education for leadership, and in Greek and Roman history and philosophy they found principles of government, ethics, and social relationships which still govern our thinking, though we have forgotten the sources. . . . If we are to insure intelligent leadership and a genuinely democratic state, we must preserve humanistic studies in our educational system." (Summer: 203–216) Roscoe Pound, "The Humanities in an Absolutist World." Reprinted from the *CLASSICAL JOURNAL* XXXIX (1943–44) pp. 1–14.

American Historical Review XLIX (1944).—(April: 410–426) William Bark, "Theodoric Vs. Boethius: Vindication and Apology." The declared purpose of this paper is to consider to what extent theological evidence caused the downfall of Boethius. What could have been the treason of Boethius but his "unmistakable sympathy with Justinian's imperial policy, a sympathy made plain both by his support of the Scythian theology and by his close contact with those who strove for an ecclesiastical harmony which they hoped would be followed by political unification based on the destruction of Theodoric's power?"

American Scholar XIII (1943–44).—(Winter: 58–69) John Erskine, "The Humanities in the Americas." The classical origins of the humanistic tradition are indicated. Special attention is given to the distinction between *aidos* and *nemesis*. "Respect for *nemesis*, for the general opinion of mankind, leads to the search for universal values. It encourages the ability to deal with general

ideas. *Aidos* by itself has no general ideas; self-respect is concerned with only one personality at a time. . . . In practically all the South American countries the literary mood derives from the Greek and Latin classics and from the French romantics. . . . We cannot afford to ignore this contrast between South American and North American literature, between the strength of the humanistic tradition there and the feebleness of it here."

Atlantic CLXXIII (1944).—(April: 89–91) Mary Grant, "Aesop." This narrative poem of three stanzas tells how Solon met and conversed with the slave Aesop in the house of Iadmon, on Samos.

Bulletin of The John Rylands Library xxviii (1944).—(March: 83–98) T. Fish, "The Place of the Small State in the Political and Cultural History of Ancient Mesopotamia." "The little state, presided over by the little god, was the embodiment of civic vision, and the agent of cultural progress, in the hundreds of small communities of the ancient Near East throughout almost the entire period of pre-Christian history. Its place on earth was sure, for, according to local belief, which was never challenged, its foundations were made in heaven and could not be moved."

Bulletin of the Polish Institute of Arts and Sciences in America II (1944).—(April: 868–881) Ernst Rabel, "On Comparative Research in Legal History and Modern Law." Included are references to the legal practices of the ancient Mediterranean world.

Catholic Educational Review XLII (1944).—(January: 1–10) Robert H. Mahoney, "Cui Lumen Ademptum." The author emphasizes the importance of a liberal education and makes helpful suggestions dealing "with matters which explain in no small degree the present plight of classical studies."

Catholic World CLVII (1943).—(September: 613–616) Charles Christopher Mierow, "The Ancient Classics in the Modern World." "A liberal education, with a core curriculum of the classics, is a better all-round preparation for living than can possibly be obtained from the narrower vocational training or highly specialized technical study that is all too prevalent in our modern educational system." CLIX (1944).—(April: 32–35) Charles Christopher Mierow, "A Guide to Living." This is a brief statement of the teachings of Epictetus.

Commonweal XXXIX (1944).—(March: 594–595) George N. Shuster, "Greek Culture." This is a favorable review of Werner Jaeger's *Paideia*, especially of the recently published third volume.

Educational Record xxv (1944).—(April: 109–117) Henry C. Montgomery, "The Humanistic Role of the Ancient Classics." The author maintains that the ancient classics, especially the Greek, still have high humanistic value. He rebukes classicists for excessive emphasis on linguistic matters, for hostility toward other subjects, for stubborn defense of traditional methods of instruction, and for failure to interpret the classics adequately. "It is by the use of translations, . . . that there is hope of revitalizing the classics in the fabric of contemporary curricula."

Harvard Theological Review xxxvii (1944).—(January: 45-48) H. J. Rose, "Qvisqve Svos Patimvr Manes." With common poetic license Vergil, in the word *manes*, uses the name of the inhabitants for the name of the place. Therefore the passage means that one's "other world is what he has made it by his conduct upon earth." Thus the passage has been interpreted by the sounder critics since antiquity.

Hispanic Review xii (1944).—(January: 29-48) J. L. Heller and R. L. Grismer, "Seneca in the Celestinesque Novel." This article deals with proverbial and sententious utterances in the Celestinesque novel which seem to have been derived from the genuine works of Seneca, the philosopher, or from works ascribed to him in the Middle Ages and early Renaissance, particularly the work known as *Senecae Proverbia*.

Isis xxxiv (1943).—(Autumn: 497-509) Hans J. Epstein, "The Origin and Earliest History of Falconry." Possible allusions to falconry by Ancient Greek and Latin writers are included. (509-512) I. E. Drabkin, "Posidonius and the Circumference of the Earth." In this article are discussed the two different measurements ascribed to Posidonius. There is one diagram. xxxv (1944).—(Winter: 16-28) Max Neuburger, "An Historical Survey of the Concept of Nature from a Medical Viewpoint." The first part of the article discusses the concept in ancient times. "Whereas the medical literature of the old Orient deals only with healing by means of drugs and surgery, or through the intervention of supernatural powers, in the Hippocratic collection the occurrence of *spontaneous* healing is for the first time established as a fact. Based on this fundamental idea, which forms a dividing line between theurgic-empiric and scientific medicine, the *Corpus Hippocraticum* is permeated by the conception of natural healing processes, so far as it expresses the spirit of the school of Cos."

Journal of Biblical Literature lxiii (1944).—(June: 87-91) Edgar J. Goodspeed, "Greek Idiom in the Gospels." The Gospels were written "when Judaism was definitely discouraging and condemning the writing of books, while Greeks were producing them at a rate that was positively excessive. So far apart were Jews and Greeks in and about the first century, on their own evidence, in this matter of literary composition. It is not strange therefore to find the four gospels full of Greek idiom." Twelve examples are cited. (165-168) Harry A. Wolfson, "Philo on Jewish Citizenship in Alexandria." Philo, *De Vita Mosi* i, 7, 35 is cited to show that therein "Philo gives us a clear definition of the political position of the Jews in Alexandria."

Journal of Near Eastern Studies iii (1944).—(April: 87-90) Valentine Muller, "The Prehistory of the 'Good Shepherd'." Although the Christian "Good Shepherd" was derived from a Greek source, in 'Hittite' art are found earlier types which in turn are derived from sources in Egypt, where the conception seems to have had a magical significance. There are two illustrations.

Journal of the History of Ideas v (1944).—(January: 21-43) Eva Matthews Sanford, "The Study of Ancient History in the Middle Ages." The author

undertakes to indicate "some channels through which the stream of ancient history reached mediaeval readers." Although "the students of ancient history in the Middle Ages . . . did not add to our factual knowledge of the ancient world, their continuing sense of its vitality and significance contributed an important element to the making of the mediaeval mind, and of our inheritance from it."

Kenyon Review vi (1944).—(Spring: 201-236) Erwin Panofsky, "Renaissance and Renaissance." An excellent discussion of attempts to renew the classical tradition. "The importance, or even the factuality, of the Italian Renaissance has been questioned by historians of economic and social developments, of political and religious situations, and, most particularly, of natural science; but rarely by students of literature and hardly ever by historians of art. . . . Thus the historian of art and literature, at least, will have to admit the reality of an Italian Renaissance which, with surprising impetus, superseded a period of utter non-classicality. . . . From the Renaissance classical Antiquity is constantly with us, whether we like it or not." There are twenty-two photographic illustrations.

Library xxiv (1943).—(June-September: 1-29) Stanley Morison, "Early Humanistic Script and the First Roman Type." "... there can be little doubt, at least, that it was Niccoli who established what it was agreed to use the term *littera antiqua* for: the ancient script revived in the place of the modern Bolognese and Florentine book-hands. . . . Niccoli, therefore, used [as models] manuscripts written in the script known to palaeographers as the 'Carolingian' minuscule, i.e. the round book-hand which was organized under Charlemagne and found its best expression at Tours in the ninth and tenth centuries. . . . It is a fair conclusion, then, that the Subiaco fount, as used in the *De Oratore* of 1465, is entitled to rank as the first humanistic or roman type." There are twenty-one photographic illustrations.

PAULI

Medievalia et Humanistica ii (1944).—(January: 3-27) Floyd S. Lear, "The Public Law of the Ripuarian, Alamannic, and Bavarian Codes."

Modern Language Notes LIX (1944).—(January: 31-33) Carl Selmer, "An Unpublished MHG Version of Pseudo-Aristotelian Proverbs." A German version contained in MS 10 of the library of University College, London (42-45). Charles H. Livingston, "English *Sheer* (*Off*)."
 Derivation of the word from Latin *exerrare*. (February: 75-83) Edwin B. Davis, "Latin *-ct-* > Old French *it*." Explanation of a phonetic change. (March: 164 f.) John R. Moore, "Sheridan's 'Little Bronze Pliny.'" Earlier versions of *The School for Scandal* have "a little bronze Pliny" for the later reading "a little bronze Shakespeare" (Act v, Scene 2). Probable explanation of the change. (April: 285) Henri Seyrig, "Une Réminiscence Latine de Jean-Louis Guez de Balzac." A seeming recollection in one of Balzac's letters of a Latin epigram (*PLM* iv, 81) attributed to Petronius.

Music Review v (1944).—(February: 7-39) Kathleen Schlesinger, "The

Harmonia: Creator of the Modal System of Ancient Greek Music." Part I: Origin of the Harmonia. (Parts II and III are to follow).

National Geographic Magazine LXXXIV (1943).—(November: 547-568) Agnes N. Stillwell, "Crete, Where Sea-Kings Reigned." With 20 photographic illustrations and a map. Vol. LXXXV (1944).—(March: 257-271) Edith Hamilton, "The Greek Way." An article containing excerpts from the author's recent book, *The Great Age of Greek Literature*. With 15 photographic illustrations. (272-289) Richard Stillwell, "Greece—the Birthplace of Science and Free Speech." "Explorations on the Mainland and in Crete and the Aegean Isles reveal ancient life similar to that of the present." With 13 photographic illustrations and a map. (290-353) H. M. Herget, "The Glory That Was Greece." Thirty-two colored reproductions of paintings of ancient Greek life, each accompanied by a page-length description.

New England Quarterly XVII (1944).—(March: 109) James A. Notopoulos, "Sophocles and Captain Craig." Origin of a passage in E. A. Robinson's poem, *Captain Craig*, where a rendering of part of a famous choral ode from the *Antigone* is incorporated.

Nineteenth Century and After CXXXV (1944).—(January: 13-16) Antonina Kulska, "The Tomb of Agamemnon." A verse translation from the Polish of a "fragment from a poem written in Greece after the fall of Warsaw and the eclipse of Polish independence in 1832, by Julius Slowacki."

Philological Quarterly XXII (1943).—(October: 289-307) Charles C. Mierow, "Tiberius Himself." This investigation attempts to present a closer approximation to the truth about Tiberius by studying those passages in the *Annals* in which Tacitus praises the emperor. "By giving to such clearly unbiased—often reluctant—encomiums of Tacitus their due weight, and noting how far other and perhaps more favorably disposed historians (like Velleius Paterculus) are in accord, we may succeed in reaching a fairer estimate than is usually current . . ." (308-314) G. Giovannini, "The Connection between Tragedy and History in Ancient Criticism." Though Aristotle (*Poetics* 9) "distinguishes carefully between poetry and history," there is clear evidence "that a definition of tragedy as history developed early and persisted, unchallenged save for a few notable exceptions and with little variation, into the Christian era"; Aristotle's insistence to the contrary may be evidence of a sort that this definition was current in his own day. Vol. XXIII (1944).—(January: 1-23) Sister M. Monica Wagner, "Plan in the *Confessions* of St. Augustine." A detailed analysis, by book and chapter, of the structure of the *Confessions*. "The three themes of the *Confessions*: the *confessio peccati*, the *confessio laudis*, and the theme of instruction and edification, skillfully interwoven, persist throughout the entire work. Each of these themes, however, has a separate climax . . . The *Confessions* . . . conforms to a plan so ingenious as to justify the unique position of the work in world literature by reason of structure as well as of content." (77-83) Leo Spitzer, "Charade." The French word is derived ultimately from Latin *character*.

PMLA (Publications of the Modern Language Association of America) LVIII

(1943).—(December: 869–890) Francis P. Magoun, Jr., "Otfrid's *Ad Liutbertum*." Text, with translation and commentary, of the Latin prose petition addressed by the ninth-century German monk, Otfrid of Weissenburg, to Archbishop Liutbert of Mainz, pleading for episcopal approval of his German poem *Liber Evangeliorum*. (891–910) Thomas Pyles, "The Pronunciation of Latin Learned Loan Words and Foreign Words in Old English." A detailed study that aims at formulating general principles. Vol. LIV (1944).—(June: 585 f.) Carl Selmer, "An Unnoticed Version of Pseudo-Aristotelian Proverbs." A version contained in Codex Germanicus Monacensis 357 of the Munich State Library.

Queen's Quarterly L (1943).—(Winter: 335–344) William H. Alexander, "Three Stages, Ten Parasangs." An autobiographical essay in praise of Xenophon's *Anabasis*.

Religion in Life XIII (1944).—(Spring: 254–261) Arthur F. Mabon, "An Ancient Hymn—The 'Te Deum'."

School and Society LIX (1944).—(February 5: 90 f.) A. M. Withers, "Some Reflections on Latin and English." The author regards Latin, "especially precollege Latin . . . as the finest possible antidote to language immaturity and sluggishness in college men and women." (March 18: 204–207) Sister Francis Joseph, "Is the Study of Cicero Practical?" The value of Cicero to present-day students, both for the content of his works and for their art of expression.

School Review LII (1944).—(February: 98–104) Louis Foley, "An Unorthodox View of Latin." A discussion of "illegitimate" and "legitimate" arguments for the study of Latin. Among the former are the repeated arguments for Latin as the best preparation for a study of the Romance languages and for a better knowledge of English. It is a "legitimate" argument that Latin "does present a certain kind of mental discipline which young people of our day seem unlikely to get otherwise. Then it is 'a nice thing to know' for one's own satisfaction . . . and a pleasant intellectual contact with others who know it too . . . it is essentially disinterested." The article ends on a note of warning. "If the high-pressure Latinists keep on trying to 'sell' Latin by such intellectually dishonest arguments as they have been over-working for a good while now, the day may come when a revolt of all realistic-minded people will drive out the subject altogether." (June: 356–361) Fred S. Dunham, "Why Latin Teachers Teach Derivation." An answer, in part, to Louis Foley's article named above. "Numerous tests scientifically conducted during the past twenty years have conclusively established the validity of derivative study. . . . In all the carefully conducted tests of this sort, the results favor the Latin students. Latin is the economical way of gaining a mastery of English vocabulary . . ."

Scientific Monthly LVIII (1944).—(June: 415–420) Howard B. Adelman, "The Fence." Reprinted from the Winter issue (1943–44) of *The American Scholar*, this article pleads for the removal of "the fence" that ordinarily sepa-

rates "humanists" from "scientists." The central portion of the article deals with three aspects of Aristotle's work as a biologist: the range of his zoological knowledge, his profound grasp of the essential problems, and his method of investigation.

Studies in Philology xli (1944).—(January: 1-15) Don C. Allen, "The Rehabilitation of Epicurus and His Theory of Pleasure in the Early Renaissance." After the Restoration the English attitude toward Epicurus experienced a definite change: he then "becomes quotable and worth reading." But this rehabilitation had been anticipated by several centuries, in the early Renaissance, in the works of writers like Lorenzo Valla, Francesco Filelfo, Marsilio Ficino, Erasmus, Aonius Palearius, and J. C. Vanini. (16-44) Kurt Lewent, "Old French *Veaus*, *Seveaus*, *Siveaus*; Old Provençal *Sevals*, *Sivals*." A study of derivation. (45-49) Charles H. Livingston, "Latin *Restis* 'Rope, Cord' in English." The verb *reese*, used in the popular speech of Worcestershire, and the Scottish verb *reest* are both derived, through Old French, from Latin *restis*. (50-64) Irene Samuel, "Milton's References to Plato and Socrates." The extent of Milton's "thorough knowledge of, and enthusiastic admiration for, Plato's work" has not been sufficiently emphasized, according to the author. A "Table of Milton's References to Socrates and Plato" is appended to the article. (65-78) Henry W. Sams, "Anti-Stoicism in Seventeenth- and Early Eighteenth-Century England." (April: 109-135) Francis R. Johnson, "Latin Versus English: The Sixteenth-Century Debate over Scientific Terminology." In the mid-sixteenth century English scientific writers gravely debated whether they should adopt into English writing words already existing in the previously used Latin vocabulary of science or whether they should seek to coin entirely new terms from native roots; at the same time, they "experimented with both methods before they reached a reasoned decision. Finally they agreed that the best course was frankly to adopt the classical term and naturalize it. . . ." (334-336) Don C. Allen, "Recent Literature of the Renaissance: Neo-Latin." Bibliography of recent work.

Times Literary Supplement (London) xlii (1943).—(No. 2182, November 27: 571) "Debts to Hellas." An editorial on the indebtedness of Great Britain and America to the culture of ancient Greece. (No. 2184, December 11: 595) "The Greeks Have Told Us." An editorial in praise of Thucydides, commenting on the timeliness of his work today. "On a midget scale the history of fifth-century Hellas is history of present day Europe." (No. 2185, December 18: 607) H. E. Butler, T. S. Eliot, and others, "The Virgil Society." A letter stating the aims of the Virgil Society of Great Britain: "its main appeal is . . . to all who are anxious to preserve the educational tradition which the study of Virgil represents. . . ." (607) "Homage to Virgil." An accompanying editorial in praise of Virgil, "the true father of European poetry . . . the schools of Europe will drop him only to their impoverishment." He is, besides, "one of the most valuable common possessions of a distracted humanity." Vol. xliii (1944).—(No. 2187, January 1: 7) "From the Greek." An editorial briefly

debating the relative merits of verse and prose for the translation of classical Greek poetry into English. (No. 2200, April 1: 162, 165) "The Magic of Virgil: Vision Born from Conflict: Creative Borrowing." An extended review of W. F. J. Knight's recent book, *Roman Virgil*. "It might be said of Virgil that it is a name not for a poet but for a philosophy . . . he stands for a world." (163) E. H. Blakeney, "Form in Literature." A brief letter citing three lines from the Greek poet Timotheus that anticipate by more than two thousand years the modernist zeal for rejecting tradition in poetry.

Transactions of the Royal Society of Canada, Third Series, xxxvii (1943).—(Section II: 33–55) William H. Alexander, "Seneca's *Ad Polybium De Consolatione*: A Reappraisal." An ardent defense of Seneca against the charge of resorting to abject flattery of Claudius in the *Ad Polybium*. Rather, there are good grounds for regarding the essay as a profoundly subtle satire, akin in spirit to the later *Apocolocyntosis*: the two works "may just as reasonably be regarded as two forms of the same thing adjusted to circumstances prevailing at the time of writing."

SPAETH